

*Clavis Bibliorum.*  
THE  
KEY  
OF THE  
BIBLE,

*Unlocking*  
The Richest Treasurie of  
the Holy SCRIPTURES.

WHEREBY

The 1 Order, 2 Names, 3 Times, 4 Pen-  
men, 5 Occasion, 6 Scope, 7 Principall  
Parts, Containing the Subject-Matter  
of every Book of *Old and New Testa-*  
*ment*, are familiarly and briefly opened:  
For the help of the weakest capacity in  
the understanding of the whole BIBLE.

By FRANCIS ROBERTS, A.M Pastor  
of the Church at *Augustines, London.*

*Col. 3. 16. Let the word of Christ in-*  
*dwell in you richly in all wisdom.*

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Class Book

KEY

101





AN  
EPISTLE  
TO THE  
READER.



Here is no one duty more commanded or commended in the Word of God or more practised by the Saints of God, then the diligent and conscientious reading of the holy Scriptures. Our Saviour Christ commands us, not onely to *read* them, but to <sup>a</sup> *search into* them. The Apostle Paul com- <sup>a John 1. 19.</sup> mands us, not onely to have them *with us*, but <sup>b</sup> *in us*; and <sup>b Col. 3. 16.</sup> not onely to have them *in us*, <sup>16.</sup>

e Psal.  
40. 8.  
d Psal.  
119. 11.

but to have them dwelling  
and abiding in us, richly in  
wisdom. David professeth  
of himself that the <sup>c</sup> Law was  
in the midst of his bowels. And  
that he had <sup>d</sup> hid the word in  
his heart, that he might not sin  
against God.

e August. Sacra  
scripturę tuę sunt  
sanctę delitię  
meę. f Longa &  
assiduā meditatio  
ne Scripturarum  
pectus suam fece-  
rat Bibliothecam  
Christi.

Hier. epistola  
ad Heliod. in Epi-  
taphium Nepo-  
tiam.

himselfe, that the holy  
Scriptures were his holy  
delight. And Hierome  
tels us of one Nepotia-  
nus, who <sup>f</sup> by long and  
assiduous meditation of the  
holy Scriptures, had made  
his breast the Library of

Jesus Christ. And for my  
part, I have alwayes obser-  
ved, that the more holy and  
humble any man is, the more  
he delighteth in the holy  
Scriptures; and the more  
profaine

g d' rēy-  
 rōn, ēy-  
 rōn, κκ-  
 τēy rōn.  
 αἰ rēy rōs  
 ἀλλ' ἐκ  
 ἑy rōs, ἐκ  
 γὰρ ἑy-  
 rōs, οὐκ  
 αὖ κα-  
 τēy rōs.  
 Pczelii  
 Mellifici-  
 um hi-  
 stor. cum  
 in vita  
 Juliani.  
 h i Petri  
 31.

As David said of Goliath's sword. *There is none to take it from me. So may I say of the Holy Scriptures. There are no booke like these Books, which are able to make thee wise unto salvation, and to make the man of God absolute, and perfect unto every good worke. And therefore let mee perswade all men to read these books, and not onely to read them, but to<sup>l</sup> meditate in them day and night: And to hide them in their hearts as a divine cordiall, to<sup>m</sup> comfort them in these sad dayes, as a<sup>n</sup> divine lampe, to guide them in this houre of darknesse, and<sup>o</sup> as part of the whole Armour of God; to inable them to resist temptation, in this houre of temp-*

i 1 Sam.

21. 9.

k 2 Tim.

3. 15, 16

l Psal. 1.

1. 2.

m Psal.

119. 92.

n Psal.

119. 105.

o Eph. 6.

13.

temptation, that is now coming upon the whole earth. And when they read them, 1 To read them with an humble heart, for God hath promised to give <sup>p</sup> grace to the humble, and <sup>9</sup> to teach the humble his way. <sup>p</sup> Jam 4. <sup>9</sup> <sup>psal.</sup> 25. 9. 2 To read them with prayer, that God would <sup>r</sup> open their eyes, that they may understand the wonders of his Law. <sup>r</sup> <sup>psal.</sup> 119. 18. 3. To read them with a godly trembling, for feare least like the spider they should suck poison out of those sweet flowers, and wrest the Scriptures to their own destruction, as they that are unstable and unlearned, do. <sup>r</sup> <sup>2 Peter</sup> 3. 16. 4. To read them with a <sup>r</sup> purpose to practise what they read. <sup>r</sup> <sup>John</sup> 7. 17. Hee that practiseth what he understandeth,

A 4                      standeth,

*standeth, God will help him to understand what hee understands not.* 5. To read them in an *orderly and methodicall way*: And for their better help herein, to take this *ensuing Treatise* in their hands. It is short and pithy; it sets the whole Bible before them, in an orderly, plaine and perspicuous manner, and helps them to understand everie book. The *Author* of it is a *godly learned Minister*, well known, and very well esteemed on in this famous city. The *Book* it selfe is called the *Key of the Bible*, because it unlocks the reachest Treasury of the Holy Scriptures. Take this Key with you, whensoever you goe into this Treasury.

And

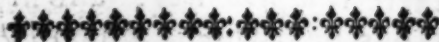
And pray unto him that hath the <sup>u</sup>Key of David, that openeth, <sup>uRevel</sup> and no man shutteth, <sup>3.5</sup> and shutteth, and no man openeth, that hee will open this Treasury unto you. The Rabbins say, that there are *four* Keyes, that are in Gods keeping. *The Key of the clouds, The Key of the wombe, The Key of the grave, The Key of food.* I may adde that there is a *fifth* Key, also in Gods bestowing, which is *the Key of the Scriptures.* The God that made these books, can onely *un-riddle* these Bookes. And therefore when you use this Key, pray for that other Key, and pray unto Christ to deal with you as hee did with his Apostles,

x Luke  
24.45

x To open your understanding,  
that you may understand the  
Scriptures, So prayes,

*Charles Norton*  
Your Servant in  
Christ Jesus.

*Charles Norton*  
EDMUND CALAMY.



Imprimatur,

EDMUND CALAMY.







# AN INTRODUCTORY

Advertisement

TO THE

READER;

Containing some *Generall*  
*Directions* for the Right Under-  
standing of the *Holy Scriptures*; And  
how this present *Treatise* is to be  
improved most advantagiously  
to that end.



The Holy Scriptures are  
the (a) *lively Oracles* 1 Peter 1:23  
of the living God, un-  
folding the secrets of  
his will to man: *The*  
*Epistle of Jesus Christ*,  
Revealing from hea-

ven the saving mysteries of his sweetest  
love unto his Church: and the *Blessed*  
*Charter of the Saints*, which no Tract  
of time shall reverse; whereby they hold  
of God all their present enjoyments in  
the life that now is, and all their future  
hopes of that life which is to come.

(b) *Chrysostom* prefers Scripture before  
Angels; and saith, (c) *Get you Bib-*

the

d Job 23. *the medicines of the soule* (d) Job esteemed  
 12. them more then his necessary food. Paul  
 e Rom. 7. (e) delighted therein touching the inward  
 22. man. David preferred them before (f)  
 f Psal. 19. *the honey and honey-combe*; before (g)  
 9. and great spoile, (h) thousands of gold and  
 119. 103. silver, (i) all riches, and therefore ac-  
 g Psal. counted them his (k) *heritage*, his (l)  
 119. 162. Counsellors, his (m) *comfort*, &c. Yea  
 h Psal. professeth (n) *his heart did break for long-*  
 119. 72. *ing to Gods judgements at all times.* And  
 i Psal. every godly and truly blessed man should  
 119. 14. make the Scriptures his (o) *delight*, and  
 k Psal. meditate therein night and day.  
 119. 111. 1 Psal.  
 119. 24. m Psal.  
 119. 50. n Psal 119. 30. o Psal. 1. 1, 2.

Notwithstanding how many gracious  
 soules are there, whose delight it is to  
 repaire often to this Sanctuary of the  
 Scriptures, (as (p) *Augustine* stiles  
 p August. de Civit. them) but cannot tell what they see there,  
 Dei 1. 20 of the Lord, and of his glory; who fre-  
 ch. 32. quently read in this blessed Book, but  
 p p. fin. (like the (q) *Ethiopian Eunuch*) under-  
 q Act. 8. stand not, or not to purpose, what they  
 30, 31. read? And this comes to passe, 1 Parity,  
 through the sublinity, of those superna-  
 turall and heavenly mysteries therein re-  
 vealed, whereby (r) *some things are hard*  
 2 Peter 3. 16. *to be understood.* 2 Parity, through the  
 obscure and mysterious manner of Scrip-  
 tures, revealing many things, whereby  
 the

the Lord would exercise the sharpest and deepest apprehensions of men. 3 *Partly*, through defect of some familiar Manu-duction into the whole Bible, and the severall Books of Old and new Testa-ment therein contained, which might like a *Clew of thread* conduct into these sacred Treasuries, and like a *Key* unlock this *Cabinet* of Christs richest Jewels. Whereupon, after much deliberation how this might be best effected, apprehending that some brief and solid *Discovery of the* 1. *Order*, 2. *Names*, 3. *Times*, 4. *Per-sons*, 5. *Occasion*, 6. *Scope*, 7. *Prin-cipall parts of the Bookes in the Bible*, would much conduce to ripen Christians in *Bible-knowledge*, spreading before their eyes in a *Generall view*, the *cur-rent of the whole Scriptures*: I entred upon this taske and finished it (by divine assistance) in such sort as is represented in the ensuing *Treatise*. It was immedi-ately intended for the help and benefit of some speciall godly friends, (whom I shall ever highly respect and honour) but through importunity is now made pub-like for the good (I hope) of many. The Lord make it as usefull, as it was inten-ded, and is desired.

By way of *Preface*, be pleased to pause a little with me upon the serious conside-ration of 1. *The worth of Scripture*.

knowledge. 2. The way how to attaine to it.  
That will quicken Christians to Scripture-  
study. This will help them to Scripture-  
understanding.

I.

Scripture-knowledge is of great worth  
and consequence to every Christian. Or,  
The Holy Scriptures are most worthy of  
all Christians constant study, and utmost  
endeavours to understand them. For,

1. The Author inventing and inditing  
the Holy Scriptures is God blessed for e-  
ver, Father, Sonne, and Holy Ghost;  
(f) all Scripture is divinely inspired.  
Hence called the (t) Oracles of God;  
(u) The word of Christ. And the (x)  
Saying of the Holy Ghost, (y) For the  
Prophecy came not at any time by the will  
of man, but holy men of God spake as they  
were moved by the Holy Ghost. Wee are  
apt to value, desire to study and under-  
stand the Books of godly, learned, judi-  
cious mens making: How much more  
should we to the utmost indeavour to  
understand the Scriptures, which are the  
onely Books of Gods making; Mens  
writings are too much mingled with va-  
nity, ignorance, folly, mistakes, imper-  
fections, infirmities and corruptions,  
favouring much of a carnall spirit, when  
most spirituall: But Gods word is sa-  
tisfactorily full, without all vanity: most  
wise, (z) faithfull and true, without all  
fals-

f 2 Tim,  
3, 16  
t Rom,  
3, 2  
u Col, 1,  
16,  
x Acts  
28, 25  
y 2 Peter  
1, 21

z Psal, 119,  
7, 17

fallhood or folly; Compleatly (a) perfect, beyond all imperfection; (b) most pure, and (c) exceedingly refined, without all corruption, and without all carnall mixtures; wholly spirituell, sweetly resembling that most spirituell spirit that did indite them.

2. The Ammannenses or Penmen of the Holy Ghost for the Scriptures were not contemptible or ordinary, but incomparable, and extraordinary persons. As Moses the (d) meekest man on earth; the peculiar favourite of God, with whom (e) God talked face to face; the (f) None-such of all the Prophets in Israel. Samuel (g) that mighty man in prayer. David the King, that (h) man after Gods own heart. King Solomon, that (i) wisest of all the Kings, whom God honoured with the (k) building of the Temple. Daniel in whom was found (l) an excellent spirit, and great dexterity in (m) expounding secrets and mysteries. John (n) the disciple whom Jesus loved above all the rest, (o) who leaned on Jesus breast. Paul (p) who was caught up into the third heavens, whose writings (saith (q) Chrysostome) like a wall of adamant, compassed about, or surrounded all the Churches. In a word (r) all of them holy men of God, moved by the Holy Ghost. These being the Penmen,

how

a Psal, 19  
7, and  
a Tim, 3,  
16, 17  
b Ps, 19, 8  
c Psalme  
119, 140  
d Numb,  
12, 3  
e Exodus  
33, 11  
f Deut, 34,  
10  
g Psalme  
99, 6 . Jer.  
15, 1, with  
1 Sam. 7,  
9, 10 & 12  
16, 17, 18  
h Ad, 13,  
22  
i Kings  
3, 12 Neh,  
13, 26  
k 2 Sam,  
7, 11  
l Da. 9, 12  
m Daniel  
2, 25, 28,  
30, 47  
n John  
13, 23  
o John  
21, 7, 20,  
p 2 Cor,  
12, 2, 3, 4  
q Chry-  
lost de  
sacrd. l. 4  
r 2 Peter  
how 1, 21

how incomparable and extraordinary must their writings needs be; who would not study them, and earnestly pry into them?

3. *The matter of the Scripture is most inviting*, able to allure the hearts of men and Angels to the study of them, yea to transport and ravish their spirits in the understanding of them. Herein are revealed most profound and inexplicable mysteries. *The nature of the blessed God*, simple, without composition; (s) *Al-* sufficient, without any externall addition, (t) *immutable*, without all shadow of alteration; (u) *Eternall*, (x) *Im-* mense, *Incomprehenfible*, (y) *Omni-* present, and wholly (z) *infinit*, without all limitation, &c. *The* (a) *Unity of essence*; *The* (b) *Trinity of Persons*; *The Father* not being the Son, nor either of them the holy Ghost, yet all of them the Holy God. *The secrets of Gods eternall counsils*, especially touching the (e) *electing* of his owne in Christ, *predestinating them to the a-* doption of Children, when all others are passed by. *The curious Order* of the Creation, to bring his purposes to passe. *The Permission* of mans fall from the Pinnacle of his naturall integrity, that thereby he might take occasion to glorify the height of justice and mercy in raising him.

him up by Christ to a farre higher pitch  
of supernaturall felicity. *The Person and  
office of Jesus Christ the Mediatour*, and  
both altogether (d) *wonderfull*, (e) God  
and man united in one person, to unite  
God and man in one Covenant; *The*  
Son of God became the Son of man, to  
make the sons of men sons of God; a  
King to subdue all our enemies to us, and  
us to himself; a Prophet, to unweyle the  
bosome secrets of his Father unto us; a  
Priest, offering up himself upon himself, by  
himself; offering up himself the sacrifice,  
as man; upon himself, the Altar, as God;  
by himself, the Priest, as God-man, Christ  
was humbled, & thereby we exalted; Christ  
wounded, we healed; Christ accused, we  
cleared, Christ condemned, we justified  
and acquitted; Christ accursed, we blessed;  
Christ slaine, we live; and Christ con-  
quered, that so we might be more then  
Conquerours through Christ that loves us.  
What shall I say? in Scripture is reveal-  
ed, how enemies are reconciled, Sinners ju-  
stified. Aliens adopted, Beggars made Heirs  
and co-heirs with Christ, and how dust  
and ashes shall be glorified for evermore.

d Isai 9.  
6.  
e 1 Tim.  
2. 5. and  
3. 16.

f Jer. 31.  
31. to 35.  
Heb 8. 8.  
&c.

g 1 Tim.  
4. 8.  
h 1 Pet.  
1. 4.  
i 2 Cor. 1.  
3. 4. 5.  
Psal. 94.  
19.

Here are unfolded the (t) *Covenant of  
grace*, wholly made up of heavenly cor-  
dials. *The (g) Promises of the life that  
now is, and that which is to come*, (h) ex-  
ceeding great and precious. *The (i)  
comforts*

comforts of God able to counterpoise the deepest disconsolations, and (k) Commands surpassing all the lawes in the world, in holynesse, justice and goodnesse.

Here are discovered, The miseries of all that are in the first Adam, the felicities of all that are in the second Adam, and the way how poor soules are translated from those miseries to these felicities.

Here you shall finde 1 God descending to man, In preparing all spirituall priviledges for sinners in Jesus Christ our Saviour, In tendering richest Grace by Covenant-Promises and Ordinances, and In applying these preparations and renders actually to the Soul by the Spirit: 2 Man ascending unto God, by the Spiritualizing of his Nature, Acting of his Faith, Aspiring of his desires, Fervency of his prayers, and Holy tendency of his Conversation: Yea, both God and man sweetly closing together in a most

Ἰββλῖα  
Ψυχῆς  
ἐάρμα-  
κα.

intimate Communion in Jesus christ, which is as another Paradise, and Heaven on earth.

Chrysost  
in Coloss.  
Homil. 9

In a word, what is there not in Holy Scriptures? Are we poore, Here's a Treasury of riches. Are we sick? Here's a Shop of (l) Soule Medicines. Are

Scriptura Divinitus inspirata, utilis est ad Docendum: Hac ipsa de causa a Spiritu Sancto scripta est, ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hac remedia propriis passionibus assumamus Aug. in Psalm Prolon.



we fainting? Here's a Cabinet of Cordials. Are we *Chriftleffe*? Here's the star that leads to Christ? Are we *Chri- m Eph.*  
*ftians*? Here's the band that keep in 6, 17,  
 Christ. Are we *afflicted*? Here's our  
 Solace. Are we *persecuted*? Here's our  
 Protection. Are we *deserted*? Here's  
 our recovery. Are we *tempted*? Here's  
 (in) our sword and Victory. Are we *young*?  
 Here's our beauty. Are we *Old*? Here's  
 our wisdom. While we live, here's the  
 Rule of our conversation; when we dye,  
 here's the hope of our Glorification. So  
 that I may (with (n) *Tertulian*, I  
*adore the fulneffe of the Scripture*: Oh  
 blessed Scriptures! who can know them,  
 and not love them? Who can love them,  
 and not delight to meditate in them night  
 and day? Who can meditate in them,  
 and not desire to love them, love to de-  
 fire them, and both desire and love to  
 understand them? This is the *Booke of*  
*Bookes*; ) as *David* said of *Goliath's*  
*Sworn, there's none like that*. Said one,

*Ex aliis paleæ viles, hinc grana leguntur.*  
*Aurea: tu paleas linquito, grana lege.*

I may English it,  
 Other writings chaffe unfold,  
 Scriptures yeeld the purest gold.  
 Others dote on chaffy gaines,  
 Gather thou these golden Graines.

Take

p Aufer- Take away our Papers (said (p) Au-  
 antur de gustine) and bring amongst us the Book  
 medio of God; hear Christs saying, hear Truth  
 chartę of God; hear Christs saying, hear Truth  
 nostre, speaking, &c. I may close up this  
 procedat Paragrah with his words, who thus em-  
 in medi- phatically expresseth himselfe, \* The  
 um co- Sacred Scripture is the **Book of life**,  
 dex Dei whose Originall is eternall, whose  
 Audi Christum essence is incorporeall, whose knowledge  
 dicen- is life, whose writing is indelible, whose  
 tem, inspect is desireable, whose Doctrine is  
 Audi ve. easie, whose knowledge is sweet, whose  
 ritatem depth is unsearchable, whose words are  
 loquen- innumerable, and onely one word, **All**.  
 tem Au-  
 gust En-  
 arrat. in  
 Psal. 57.  
 \* Sacra  
 Scrip-  
 ura  
 est liber  
 vitę cu-  
 jus origo  
 ęterna,  
 cujus in  
 corpo-  
 ralis  
 essentia,  
 cujus  
 cognitio  
 Vita, cu-  
 jus scrip-  
 tura In-  
 deletibilis, cujus inspectus desiderabilis, cujus Doctrina fa-  
 cilis, cujus scientia dulcis, cujus profunditas inscrutabilis,  
 cujus verba innumerabilia; & unum tantum verbum, Omnia.  
 Hug. de Arc. Noe.

blably

blably imperfect, ignorant, erroneous and corrupt: But no such thing can be incident unto the Scriptures, which are conforme to the Divine understanding of (q) *the only wise God*, which is (r) *infinite*, (s) *unsearchable*, and wholly admirable which is all (t) *Light without any darknes at all*; all (u) *Truth*, without the least error; All *perfect*, without any shadow of imperfection; all *pure*, without any Colour of Corruption. So that the Scriptures of themselves cannot lead us unto error, but the more we truly understand them, the more our mindes shall be enriched with *truth*, and elevated to a conformity to the supreme truth of God.

q 1 Tim. 1, 17  
r Psalme 147. 5  
s Rom. 11, 33  
t Joh. 1. 5  
u Humana omnia dicta argumentis & testimoniis  
basegent: Deiautem sermo ipse sibi testis est. Quia necesse

est quicquid incorrupta veritas loquitur, incorruptum sit testimonium veritatis. Salvian. de Gubern. Dei. l. 3.

2. *The outward forme of the Scriptures*, or manner how things are therein revealed, is not onely plain and easie, nor onely *darke* or difficult, but rather (x) *a mixt* of both; some things being facile, (y) *some things being hard to be understood*; some places are such *shallowes* wherein *lambes* need not be afraid to *wade*, some again such *deeps* as *Elephants* may wade in & indoctrin. August Epist. 3 y 1 Pet. 3. 10.

x Deus in scripturis quasi amicus familia- ris loquitur ad cor. Doct.

Magnific & sa- be enforced to swime. (2) By plain-  
 lubriter nesse God nourishes the weakest, by ob-  
 splritus scurenesse he exercises the accutest, (As  
 Sanctus *Augustine* hath intimated). That facility  
 ita Scrip- occasion not our contempt of Scriptures,  
 turas there are interwoven some *difficulties* that  
 Sanctas *difficulties* deterre not from the study of  
 modifica Scripture, there are intermingled some fa-  
 vit, ut cilities. For as (a) *Augustine* notes, If all  
 locis a were shut up, how should obscure things be  
 pertiori- revealed? If all things were hid, whence should  
 bus, fami the soule have ability to knock for the op-  
 occurre- ning of things shut up? Is therefore our Ca-  
 rer, obse- pacity weaker? Here's reliefe for our infir-  
 rioribus mity: Is our apprehension deeper? Here's  
 fastidia workenough for the sharpest perspicacity.  
 deterge- So that the most ignorant need not be afraid  
 rer. Nihil the most intelligent need not be ashamed, of  
 enim fere workenough for the sharpest perspicacity.  
 de illis So that the most ignorant need not be afraid  
 obscuris the most intelligent need not be ashamed, of  
 tatibus endeavours after Scripture understanding.  
 eruitur, quod non  
 planissime dictum alibi reperiatur. Aug. de Doct. Christi  
 l. 2. c. 6.

In omni Copia Scripturarum Sanctarum, pascimur aper-  
 ti, exercemur obscuris: illic fames pellitur, hic fastidium  
 Aug. de verb. Dom. serm. 11.

a Verbi Dei altitudo exercet studium, non denegat intel-  
 lectum Si enim omnia clausa essent, nihil esset unde revela-  
 rentur obscura. Rursus si omnia testata essent, non esset unde  
 alimentum anima perciperet, & haberet vires quibus pos-  
 set ad clausa pulsare *August.* de verb. Apostoli. serm. 13 c.  
 1. ad init. Tom. 10.

5. The end is manifold and excellent,  
 for which God committed his word to  
 writing, and that writing to us, viz.

(b) For

(b) For Doctrine that Faith and Truth may be asserted; For reproof or conviction, that error may be confuted: As Athanasius said, Hereticks are to be stoned with Scripture (c) arguments; For correction of manners enormous or offensive; For instruction in the paths of righteousness; and for (d) consolation that drooping dejected distressed spirits may not be overwhelmed. Now then if we study not to understand Scriptures. How in *Doctrinals*, They 1 Assert the Truth, 2 Confute error; How in *Practicals*, They 1 Direct in well-doing, 2 Correct for ill doing; we frustrate the chief ends and scope why the Scriptures were imparted unto us.

ba Tim. 3. 16, 17. c Lapla dandi sit Hæretici Sacra rum licen rarum Argu mentis Athan. Cont. Ari. Or. 3. Hæretici sunt luci fuge Scriptu rarum Tertull. de resur. Carnis d Rom. 15. 4.

6. How acceptable is our study and understanding of the Scripture unto God! For,

1. He commands us this way to bestow our selves (e) Search the Scriptures. e Joh. 5. (f) Let the word of Christ indwell in you richly in all wisdom. Not be, but dwell with you, not dwell with you, but dwell in you, yea indwell in you; Greek: Not dwell in you, but dwell in you richly: nor onely dwell in you richly, but in all wisdom.

e Joh. 5. 39. f Col. 3. 16

2. He commands them that have industriously acquainted themselves with the Scripture. (g) Timothy, that from a child

2a Tim. 3. 15

h Acts 18 child he had known the Holy Scripture,  
 24. able to make him wise unto salvation.  
 i Act 17 (h) Apollos, That he was an eloquent  
 11 man, and mighty in the Scriptures. The  
 k Ps. 11. 3. Bereans, that they were more noble  
 l Heb. 5. 13 (i) than those of Thessalonica, in that they  
 m Mark 12. 24 received the word with all readinesse of  
 Mat. 21. minde, and searched the Scriptures daily  
 29, whether those things were so. And he makes  
 n Chry. it one Character of the godly blessed man  
 soft. Hom de Lazar (k) that His delight is in the Law of  
 o Chry. the Lord, and therein bee meditates day  
 soft. in E. p. 12. ad and night.

Coloss 3. He condemnes the contrary unskill-  
 Hom 9 fulnesse in the Scriptures, as the (l) in-  
 p Qui nel firmity of Babes. Yea, as the root of all  
 cit Scrip. errour in spirituals; (m) do ye not erre  
 turas, nec because ye know not the Scriptures?

cit Dei Appositely saith Chrysostome to this  
 virtutem purpose; (n) Ignorance of the Scriptures  
 ejusque hath brought forth Heresies, hath brought  
 sapienti. in corruption of life, hath turned all things  
 am. igno. upside downe. Ignorance of the  
 ratio Scriptu-  
 rarum. Scriptures is a very Hell. And else where  
 ignoratio he saith, (o) it is the cause of all evils to  
 Christi be ignorant of the Scriptures. (p) Hierom  
 est Hi. also to like purpose; He that knowes not  
 tron in the Scriptures, knowes not the power of  
 p oem. God, and his wisdom. The ignorance  
 Isai. of Scriptures is the ignorance of Christ.

g Joh. 13. 4. In a word, He promises happinesse  
 17 of Scriptures to the right understanding of the Scrip-  
 r Act 8 18 tures.  
 29 &c.

tures. (q) If ye know these things, happy are ye, if ye do them. And sometimes notably rewards them that endeavour to understand them. While the (r) *Ethiopian Eunuch*, read the *Prophet Iſaiab*, that he might understand it, the Lord sent *Philip* to instruct him, and to convert him; The Eunuch was Baptized, and went on his way rejoicing.

7. Finally, The true and solid understanding of the Scripture, is the foundation of all possible benefit or advantage by the Scripture. For how should wee forsake sin, (s) deny ungodlynesse and worldly lusts, and labour to get out of our carnall condition, till by Scripture we be convinced of the sinfulnesse of sin, and danger of our naturall condition? How should we desire Christ earnestly, or accept Christ delightfully, till wee understand by the Scripture what want we have of Christ, what worth there is in Christ? Till we understand Scripture-Principles, how shall we receive them? Till we understand Scripture-Promises, how shall wee believe them? Till wee understand Scripture-Commands, how shall we obey them? Till wee understand Scripture-directions, how should we follow them? And till we understand Scripture-comforts, what supporting sweetnesse can we expect from them? O

B

there-

therefore labour diligently to understand the Counsels of God, then you will bee in more immediate capacity of reaping all spirituall benefits by the word of God,

*(1.) The understanding of the Scriptures* (saith Hierome) *is the true meat and drinke which we have from the Word of God.* Therefore [as he saith else where] *(u) Let's fetch fit timber out of the Scriptures, to build in our selves an house of wisdom.*

*Hieron. in Eccl. c. 3. u Congrua de testimoniis Scripturarum ligna quærentes, ædificamus domum sapientiæ in nobis. Hieronymus in Aggeum c. 1.*

t Verus  
cibus &  
pous qui  
ex verbo  
dei sumi-  
tur, Sci-  
entia  
Scriptu-  
rarum est  
Hieron. in

II. Hitherto of the *worth* of Scripture-Knowledge; Now of the *way how to attain it.* That Holy Scriptures may bee more profitable and clearly understood, certaine *Rules or Directions* are to be observed and followed. These Directions might bee digested into two Ranks; viz.

1. Some more *speciall and peculiar*, more particularly concerning Schollers, As 1 The competent understanding of the Originall languages; *Hebrew, Caldee, and Greek*; wherein the Scriptures were written. 2 The prudent use of *Logick*, for orderly and methodicall Resolution of the Text; &c. 3 The subservient helps



helps of other Arts, as *Rhetorick*, *Natural Philosophy*, &c. Without which it is impossible satisfactorily to interpret the Scriptures. For as (x) *Ambrose* well observes, *Though Penmen of Scripture wrote not according to Art, but according to Grace which is above all Art (for they wrote what the spirit did Dictate to them;)* yet they that have written of Art have found an Art in their writings, &c. 4 The benefit of humane Histories to illustrate and clear the divine. 5 The conferring of ancient translations with the Originals, especially the Greek version of the Old-Testament by the Lxxii. much followed in the Allegations of the New-Testament, and the Syriak version of the New-Testament. 6 The prudent use of the most Orthodox learned and judicious Commentators. 7 Constant caution, that all Tongues, Arts, Histories, Translations, and Comments be duly ranked in their proper places in a suberviency under, not a Regency or Predominancy over the Holy Scriptures, which are to controule them all. For when *Hagar* shall once usurpe over her Mistress, its high time to cast her out of doors, till she submit her self. Many such things ought to be insisted upon, but that is besides my present intention.

x Negant plerique nostros secundum Artem scripsisse Nec nos obnitimur Non enim secundum Artem scriperunt sed secundum gratiam, quæ super omnem Artem est (Scriperunt enim quæ spiritus iis locutabatur) sed tamen ii qui de arte scriperunt, de eorum Scriptis artem invenerunt; & considerant Commenta

Artis & Magisteria, &c. Ambr. Ep. l. 8. Epist. Lxiii.

II. *Some more generall and common directions*, which may be of use to all sorts of Christians, learned, or unlearned: especially unto the people, for promoting whose understanding in this blessed *Book of God*, these ensuing *Rules*, faithfully followed, may (through divine blessing) prove abundantly advantageous, *viz.*

### I. Rule.

*Be (y) Wisdome of the onely wise God, who gives liberally and upbraids not.* That by Gods wisdome you may know Gods minde; by the assistance of that Spirit which indited the Scripture; you may discern the true sense and meaning of the Scriptures. For what the woman said of *Jacobs Well*, may much more be affirmed of these wells of salvation, i. e. on, *(?) Thou hast nothing to draw with, and the Well is deep.* Scripture mysteries are profound, Our capacities very shallow; when we know most, *(a) we know but in part*; therefore pray with Hieron. *me, (b) I desire to enter into thy house the Church, by thy way the Scriptures; O direct my way, lest I fall in thy Scripturarum.*

*Dirige viam meam ne in Scripturis tuis per quas ingredi cupio in Ecclesiam tuam, corruam.* Omnis qui male intelligit scripturas, in via dei corrumpit. Hieron. in Ps. 5.

ture<sup>s</sup>

tures by which I desire to enter. Intreat the Lord to anoint thine eyes with eyesalve, (c) that thou mayest see; to (d) open thine understanding, as sometimes he did the Apostles, to understand the Scriptures. When thou settest thy self to peruse the Scripture from day to day, forget not to dart up Davids sweet petition unto God, (e) Open thou mine eyes, that I may behold wondrous things out of thy Law.

c Revel.

3. 18

d Luke

24. 45

e Psalm 119. 18

## II. Rule.

Labour sincerely after a truly gracious spirit, then thou shalt be peculiarly able to penetrate into the inward marrow and mysteries of the Holy Scriptures. He will best comprehend Scripture meaning in his head, that hath got the Scripture law written in his heart, (f) Thou wilt never (saith Bernard) understand Pauls meaning, unlesse thou drinkest of Pauls spirit. Gracious persons are (g) illuminated persons (h) they have the anointing that teacheth them all things, viz. necessary to salvation. The Lord delights to impart his secrets to them that feare him. (i) What man is he that feareth the Lord? him shall hee teach in the way that he shall chuse. — The secret of the Lord is with them that feare him, and he will shew them his Cove-

f Nun-

quam

Pauli sen-

sum in-

gredieris,

nisi Pauli

spiritum

imbiberis

Bernard

ad frat.

de Mont.

g Heb 10

32, 33, 34

h 1 John

2. 29

i Psalm 25

12, 14

**1** Joh. 14. *nant* : Christ hath promised peculiarly  
 21, 22, 23 *to (k) manifest himself to them that love*  
*him, so as not unto the world ; and where*  
*Christ is so manifested, the sense of Scrip-*  
*ture is singularly manifested ; for Christ*  
*is the Kernell of the Scripture. The*  
*gracelesse man though by light of nature,*  
*and accomplishments of Art, hee may*  
*know much of Scripture theoretically and*  
*speculatively, yet his light is but dark-*  
*nesse ; he reaches not to the life of un-*  
*derstanding ; knowes Gods minde in*  
*Scripture, onely as we know far Coun-*  
*treys by Maps : But the gracious person*  
*understands the Scriptures experimen-*  
*tally, feelingly, as a Traveller knowes*  
*remote countries, in which he hath actu-*

**1** Cor. 2. *ally been. (l) The naturall man receiveth*  
 14, 15, 16, *not the things of the spirit of God, for they*  
*are foolishnesse unto him : neither can he*  
*know them, because they are spirituallly*  
*discerned. But he that is spirituall, judg-*  
*eth all things, ——— we have the minde*  
*of Christ.*

### I II. Rule.

*Peruse the Scripture still with an hum-*  
*ble self-denying heart. Be not puffed up,*  
*or conceited with thine owne knowledge,*  
**1** Cor. *or other perfections ; (m) Hee that*  
 8. 4. *thinks he knowes any thing, knowes no-*  
*thing yet as he ought to know. Empty*  
*vessels*

vessels are most receptive; so are self-emptying mindes: It is a great help to knowledge, (n) *not to be ignorant of our ignorance*; for sense of want spurs on indeavours after enjoyment. The frustrating showers quickly glide away from the *lofty hills*, but they stay and soake in to the *low valleys*. God that (o) *resists the proud*, yet gives grace to the *humble and lowly*; And among other graces, the grace of knowledge and understanding: For (p) *with the lowly is wisdom*. (q) *The meek (or humble) will be guide in judgement*; and *the meek will be teach his way*. Thus Christ saith, (r) *I thank thee O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent, but hast revealed them unto babes*: whence Becanus (s) notes, that *such as are proud and attribute to their own wisdom, attaine not to the true sense of Scripture*. Be therefore clothed with *humility in use of Scripture*, that true Scripture Knowledge may increase.

n Deo  
meo gra-  
tias ago,  
quod ig-  
norantiam  
meam  
non igno-  
ro; said  
one  
o Prov. 1.  
34, James  
4, 6 and  
1 Pet. 5. 5  
p. ro. 11. 2  
q Ps. 25. 9  
r Matth.  
11. 25  
s H. mines  
elatos,  
superbos,  
quod suo  
judicio  
presentes  
sumus, &  
prop. lo-  
ingenio  
non  
tribunt,  
non

aff. qui legitimum Scripturę sensum, &c, Becanus

#### IV. Rule.

*Familiarize the Scripture to thy selfe,  
by constant and methodicall exercise  
therein. Method and order, as it is the  
mother*

mother of memory, so it is a singular friend to a clear understanding. The generality of the Scripture, have such a contexture and coherence one part with another, that small insight into it will be gained, by reading it confusedly, disorderly; therefore read the whole in Order. Divers have published *Directions*, how to read over the whole Scripture methodically, once a year, &c. consult them.

But be constant in perusal and studying of the Scriptures; hereby Scripture phrase and sense will become familiar and facile. How hard at first to write, to play on an instrument, &c. but by multiplying *Acts*, men get *habits*, and write, play, &c. with facility and dexterity. Use not Scripture onely by fits and starts, in some good pangs or moods, &c. but habitually converse with Scripture, trade in them, (r) meditate th  
 t Psal. 1. 3. in night and day; (u) Let the word of  
 u Col. 3. 16. Christ, (not onely lodge or sojourne in you, but even) dwell in you. Hence those commands of God to his people of  
 x Josh 1. 8 old. (x) This Book of the Law shall not depart out of thy mouth, but thou shalt me-  
 y Deut. 6, 7, 8, 9, ditate therein day & night. — (y) These words shall be in thine heart, and thou shalt whet them diligently upon thy children, and shalt talk of them, when thou  
 10. fittest.

sittest in thine house, and when thou walkest by the way, and when thou lyeest down, and when thou risest up. And thou shalt bind them for a signe upon thine hand, &c.

V. Rule.

Understand Scripture according to the Theological (1) Analogy, or Certain rule of faith and love, Anomaly, 2 Rom. i. e. Irregularity, is some deviation from the rule, or exception against the rule; To this here Analogy is opposed. By this Analogy, understand, A certaine Epitome of Scriptures, or brief Abridgement of Christian Religion, collected out of the plaine places of Scripture, according to which other darke and figurative expressions in Scripture are to be explained. This Analogy of faith and love, Paul charges Timothy to hold fast, (a) saying, Hold fast [ὀψωνίον ὑγιαίνοντων λόγων.] i. e. That [Delineation, Draught, Platforme, Patterne, or] forme of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus. Where seemes to be intimated, a Systeme, or forme of Doctrine, communicated from Paul to Timothy, according to which Timothy was to steer as by a Compass. This forme of doctrine is described here.

B 5

1 By

1. By the generall nature of it. *A forme of sound words*, A draught or model of wholesome doctrine. 2. By the principall parts of it, into which it is branched, viz. 1 *Faith*, 2 *Love*. *Faith*, compriseth *credenda*, All things to be believed, as in the Creed taken out of Scripture. *Love* containes *facienda*, All the things to be done, as in the Decalogue, *Lords prayer* and *Sacramentall Institutions*, which are Scripture; into these two, the whole *Body of Divinity* is usually distributed. 3. By the primary foundation upon which this forme of sound words is built, viz. *Christ Jesus*; compare herewith, 1 *Cor*: 3. 11. *Eph*. 2. 20, So that if in any place of Scripture, the word, or letter of the Text be repugnant to the *Analogy of faith and love*, it is not to be understood properly and literally, but improperly and figuratively. As for instance, (b) *This is my body*, — *This is my blood*, &c. This cannot be understood properly, that the bread and wine are Christs body and blood, for that is contrary to the *Analogy or rule of faith*, which tells us that Christs humane nature is ascended into heaven, (c) *whom the heavens must contain till the restitution of all things*; therefore it is to be understood figuratively, and in a sacramentall sense, The signe being put for the thing signified,

h. Math.

26, 26, 28.

Mark 14

22, 24

Lu c 22

19, 20

1 Cor. 11,

24, 25

e A. 3.

28.



signified, by a Metonymie. So wee are  
 commanded (d) *To eat Christs flesh,* — d John 6.  
 (e) *To pluck out our right eye cut off our* e Mar. 5  
*right hand. if it by offend us.* 29. 30.  
 We cannot  
 read any of these literally and properly, for  
 that were against the *Analogy* or rule of  
 love, (f) *Thou shalt not kill,* therefore f Exod. 20  
 we must seek for a *spiritual* and improper  
*sense, viz.* Eating Christs flesh, not  
 carnally with our teeth, but *spiritually*  
 by faith, i. e. *beleaving in Christ crucifi-*  
*ed, &c.* As also denying all corruptions,  
 corrupt affections, inclinations, or occa-  
 sions, though as dear and usefull, as *right*  
*band* or *right eye* unto us. Thus this  
 rule faithfully followed, will clear many  
 hard and intricate passages in Scripture.  
 It is therefore of singular consequence to  
 every one that desires solidly to under-  
 stand the Scriptures, to be well ground-  
 ed in the *fundamentals and Principles*  
*of Christian Religion*, without which,  
 like a ship without ballast, a man (g) shall  
 be carried away with every winde of vain g Eph. 4:  
 doctrine, perverting or mistaking the 14.  
 Scriptures.

## VI. Rule.

Be well acquainted with the 1 Order,  
 2 Titles, 3 Times, 4 Penmen, 5 Oc-  
 casion, 6 Scope, and 7 Principall parts  
 of the books both of the Old and New Te-  
 stament.

statement. These will much promote the solid and judicious understanding of the whole Bible in a short space. For 1 Hereby you shall have the very *Idea* or *character* of every Book, lively describing the nature and Contents of it before your eyes, as in a *Map*, before you begin to peruse them. 2 *Herely* you shall have a *Clew* to conduct you, a *Compass* to saile and steer by, in the perusall of any book; 3 *Herby* also you shall have a summary Recapitulation or Recollection of the chief Aime, and subject matters of every book; much tending both to help judgment, and strengthen memory, after the perusall of any book of Old or New Testament. And therefore this course must needs be as an usefull **Key, to unlock the rich Cabinet of the Holy Scriptures**, and to discover the precious Treasures thereof unto you.

Now this is the *Intent* and *Scope* of this *Manuall*, this small Treatise; viz. so familiarly to open and unfold. The 1 *Order*, 2 *Titles*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, and 7 *Principall parts* of the *Books* of Old and New Testament. That the whole Tenour of the Bible, might be spread open in a *Generall view*, to the meanest capacity. For,

1. The *Order of the Books*, especially of the *Historicall Books*. (observed all along,

along, and compendiously represented in the two Tables, before the Old and New Testament,) more evidently help to discover the *Order of Histories*, and matters handled therein, and the *Order of Gods governing* his Church in severall conditions.

2. *The Titles*, 1 Some of them summarily signifie to us the chiefe matter of the Book, as *Genesis*, the *Generations of the heaven and earth*: *Exodus*, *Israel's departure out of Egypt*, &c. 2 Some of them declare the instrumentall Authors, or *Penmen* of them, as the *Titles of Prophets Books*, *Isaiab*, &c. who being extraordinary men of God, guided by the Spirit, their books are of Divine Authority. 3 Some denote the Churches or particular persons, for whose sakes immediately some parts of Scripture were penned, which affords light to divers passages therein.

3. *The Times* of the Books set forth, *Partly*, the length or space of time, in which things related were done, as in *Historicall Books*, which serve to disclose the connection and continuance of the History and Chronology. *Partly*, the time or season, when the books were written, which serves to clear the understanding of divers particular passages, which otherwise would be very difficult, both

both in the Prophets, and in the Apostles. See therefore those two Tables, for the *Timing* of the Prophets and Epistles, p. 154. to 157. and p. 228. to 277. Distinguish well betwixt times and times, and you dissolve many knots.

4. *Penmen*, being holy men of God, extraordinarily inspired, intimate to us the divine Authority of their writings. This incites faith, love, and awfull reverence to their Books.

5. *The Occasion* upon which the books were written, together with

6. *The Scop, drift*, or End of the book, being well considered, give great light to the whole Book; the whole frame, disposition and chief Arguments handled in the Book, having a singular tendency to the *Scope*; therefore as the Archer fixeth his eye steadily on the mark, when hee would shoot accurately: so still fix your thought upon the *Occasion* and *Scope* of every book, when you would peruse them understandingly.

7. *The Principall parts* of the Book, here *Analytically* laid down, exhibit clearly to your view, both the chiefe subject, or matters insisted upon in every Book; as also the *methodicall and orderly coherence* of all the parts of the book with one another. Books lookt upon *confusedly*, are but darkly and *confusedly* appre-

apprehended: But considered distinctly, as in these distinct Analyses or Resolutions into their Principall parts, must needs be distinctly, and much more clearly discerned.

This the *chiefe purpose and aime of this Book*; By these particulars to familiarize the Scriptures unto Christians, that delight to converse with God in his owne book, To whom I earnestly commend this direction, for the more profitable use of this Book, viz. That 1 Before they read any Book of Scripture, they would first read what is in this Key said of that Book. 2 In reading they would still remember the Occasion and Scope of the Book, and now and then compare the Principall parts here, with the Text: And 3 After the perusall of the Book, they would read again what this Key speaks of it. Hereby the understanding will be cleared, the Memory confirmed.

### VII. Rule.

Heedfully and judiciously observe the accurate Concord and Harmony of the Holy Scriptures: though written by severall persons, at severall times, in severall places; yet one and the same Spirit inditing all: is still like himself. consonant to himself in all. The Discord is in our mindes, rather then in Gods word.

2 Cum  
corde no-  
stro nos  
concorde-  
mus: &  
Scriptura  
sancta in  
nulla par-  
te discor-  
dat. Aug.  
De verb.  
Dom. ser.  
16.

a Ex ver-  
bis sens-  
um se-  
quimur,  
& ex sen-  
su ratio-  
nem intel-  
ligamus,  
& ex ra-  
tione  
veritatem  
apprehen-  
damus  
Hilar. de  
Trinit. l. 5.  
b Phil. 2.  
12.

word, Hence (2) *Augustine*, Let us be at concord in our own heart, and the Scripture will have no discord in it. There are Principally five notable respects, in which Scriptures sometimes seem most contrary, repugnant and opposite one to another, when yet they are not dissonant, but consonant and sweetly concurring one with another, As,  
1 When the Word or Phrase is used in severall places, not in the same, but in severall senses and acceptations. 2 When they treat not of the same, but of severall subjects. 3 When they speak not of the same, but severall parts of a thing. 4 When they speak not in severall places according to the same, but severall respects. 5 When they intend not the same, but severall times. These things well considered, will lay a notable foundation for reconciling all places of Scripture that seem to be any way opposite one to another. Take the illustrations of them severally.

1. Scriptures seems opposite, but are not, when the same (a) word or phrase in severall places is used not in the same, but in severall senses and acceptations, for the same words have oft times severall significations. In such case, distinguish the severall Acceptations, and the Scriptures agree. As Paul saith, (b) work out

our your own salvation with fear and trembling. But John saith, (c) There is no fear in love, but perfect love casteth out feare, &c. These places are not opposite: because the word [Feare] in John signifies a base servile slavish feare; in Paul a filial childe like religious feare. In this sense it is said of the (d) Samaritans, they feared the Lord: and again they feared not the Lord, i. e. they feared the Lord servilly, and hypocritically for his Lyons, but they feared him not religiously, filially, sincerely. Not to feare God aright, is not to feare him at all. Again Christ saith, (e) If a man keep my saying, he shall never see death. But Paul saith, (f) It is appointed to all men once to dye; yet here's no opposition; for Christ speaks of death spirituall and eternall: Paul of death temporall or corporall. Further Jeremiah saith, (g) Cursed bee the man that trusteth in man; Christ saith, (h) except ye eat the flesh of the Sonne of man, — ye have no life in you, by eating, understanding believing. v. 47. yet here's no opposition. [Man] signifies either meer man, who is vaine, deceitfull &c. of him Jeremiah speaks: Or man subsisting in the second person of God; of him Christ speaks. Moses saith, God (i) rested on the seventh day from all his work; But (k) Christ saith, My Father

c1 John  
4 18

d 2 Kings  
19 32, 33  
with 6 34

e John  
8. 51  
f Heb. 9.  
27

g Jer. 17  
5  
h John  
6 53

i Gen. 2. 2  
k John  
5. 17

ther *worketh himself*, and *I work*, yet here's no opposition; For the works of God are either *works of Creation*, whereby new kinds of Creatures are made; so *Moses* intended that God rested from his work, or *works of Conservation and Providence*, sustaining and governing his works created, so *Christ* meant the Father, and hee wrought still. Adde hereunto; *Christ* saith, (l) *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, he cannot be my disciple*, But *Paul* saith, (m) *Husbands, love your wives*, (n) *No man ever yet hated his own flesh*, yet no opposition, for *Hatred* is taken either *Properly* and *absolutely*; so understand *Paul*: or *comparatively*, a lesse love being counted hatred; of that, understand *Christ*. Moreover *Paul* saith, (o) *Therefore wee conclude that a man is justified by faith without the deeds of the law*. But (p) *James* saith, yet see then how that by *works* a man is justified, and not by faith onely, yet no reall opposition; For *Justification* in *Pauls* sense, signifies an *instrumentall Application* of Gods righteousness, viz. *Jesus Christ* to our selves, and so Faith alone justifies before God: But *Justification* in *James*'s sense, signifies a *Declarative Manifestation*.



tion of the Truth of that Faith whereby we are justified, by the fruits and works of it. *Paul* speaks of our justification before God: *James* of our justification before men. *Paul* of the justification of our persons by Faith: *James* of the justification of our Faith it selfe, by works.

2. Holy Scriptures seem oppose, but are not, when they treat not of the same, but of severall subjects, or severall matters. As Christ promised the Apostles,

(1) *When the Spirit of Truth should come, he should guide them into all truth.* But q John 16. 13.

*Paul* testifieth, that *Peter* erred, and (2) *was to be blamed*; here are severall Sub- r Gal. 2. 11 &c.

jects, viz. *Doctrine* and *Practise*, As to *Doctrine* the Apostles erred not therein, because they had it immediately from God. But as to matter of *Practise*, *Peter* there erred, dissembling fellowship with the Gentiles for feare of the Jewes.

Nor were any of the Apostles exempted from sinne and errour in *Practise*. Again,

It is said in one place, That (3) *Elijah* r Kings 2. 11

*went up by a whirlewinde into heaven.* And in another, (4) *Behold I will send* r Mal. 4. 5

*you Elijah the Prophet, before the coming*

*of the great and dreadfull day of the Lord.*

Yet these places oppose not one another, because here are severall Subjects spoken of, the former being *Elijah the Tishbite*,

the

the latter John the Baptist, the New-  
 Testament-Elijah, so called because he  
 came (u) in the Spirit and power of Eli-  
 jah. Furthermore, John the Baptist be-  
 ing asked, if he were Elias, (x) Answered  
 I am not; And yet (y) Christ saith, John  
 Baptist was that Elias which was for to  
 come, viz. Not personally, but virtu-  
 ally; so here's no opposition.

3. Scriptures seem opposite, but are  
 not, when though they speak of the  
 same matter, or subject, yet they intend  
 not the same, but severall parts thereof.  
 As Paul saith, (z) in me dwels no good  
 thing, And yet he saith, (a) I delight  
 in the Law of God; which doub-  
 lesse is good. Yet these oppose not, be-  
 cause in the former Paul speaks of his  
 carnall unregenerate part, in me, that is  
 my flesh, dwels no good thing: in the lat-  
 ter of his spirituall regenerate part, I de-  
 light in the Law of God, after the inner  
 man. Again, Christ saith, (b) my Fa-  
 ther is greater then I. But Paul saith,  
 (c) Christ Jesus being in the forme of  
 God, though it is no robbery to be equall  
 with God. Yet no opposition; for in  
 Christs person are two Natures, viz. (d)  
 of God and man; Now as Christ is God,  
 so he is equall to the Father, as Paul  
 meant: As Christ is man, so the Father  
 is greater then he, as himself said.

4. Scriptures seem opposite and contrary, but are not, when they speak of things, not in the same, but in severall respects, notions or considerations. For the severall respect, removes all contradiction or opposition. As Christ saith, (e) If *e* Iohn I beare witnesse of my selfe, my witnesse is not true. But else where he saith, (f) f Iohn Though I bear record of my self, yet my record is true. Yet here's no opposition indeed, because Christ speaks of bearing witnesse of himself in severall respects: In the former place, of bearing witnesse to himself, disjunctly and solely without the Father, so his witnesse were not true: In the latter of bearing witnesse of himselfe, conjunctly or joyntly with the Father; so his witnesse of himselfe is true. Again, John saith (g), He that is borne of g' Joh. 3, God, committeth not sinne, nor can sin. And yet else where, (h) If wee h Iohn say that wee have no sin, we deceive our selves, and the truth is not in us. If wee say that we have not sinned, we make him a liar, &c. Yet here's no reall opposition, for in some respects, they that are born of God, may be said to sin, in some respects they sin not. They have sinne Originall in them; and actuall sinne, through infirmity, &c. is done by them, while they are in this world: But they sinne not as unregenerate men sin. viz.

(i) 1 Not

i see all  
these par  
ticulars  
largely o  
pened in  
my Be  
leevers  
Evidences  
for eter  
nall life.  
Chap 2.  
p, 38 &c.  
k Mal 3:6  
1 Jer 18,  
8, 10

m Isa. 5, 7  
Luke 1, 33  
n 1 Cor.  
15, 14

(l) 1 Not against the Gospel-Remedy of Jesus Christ. 2 Not as under the Reign of Sinne; 3 Not with a full will; 4 Not presumptuously; 5 Not habitually; 6 Not with allowance of themselves in any bosome corruption; 7 Not totally and Finally Furthermore, God saith, (h) *I am the Lord, I change not.*; And elsewhere saith, (l) *I will repent of the evil that I thought to do unto them.*— And I will repent of the good wherewith I said, I would benefit them. Yet no real contradiction; for in some sense God cannot repent, viz. *Affectively*, in respect of his essence, no nor in respect of his eternall Decree: In some sense, after the manner of men he is said to repent, viz. *Effectively*, in respect of his works which he effecteth, when hee doeth something crosse to what he had formerly done, as when he drowned the world, which he had made; dethroned Saul, whom hee had anointed King, &c. Add to these; it is said of Christs Kingdome (m) *It shall have no end, but bee established for ever.* But Paul saith, (n) *Christ at the end shall deliver up the Kingdome to God even the Father.* Yet no real opposition, For, *Christs Kingdome* may be considered in divers respects. viz. 1 As it is *Essentiall* belonging to Christ as God: So he shall never deliver up his Kingdom.

2 As

2 As *Oeconomical*, *Dispensatory*, or *Mediatory*; The Mediatory Kingdom of Christ is considerable in respect of, The *substance* of it, so Christ our Mediatour shall be head of his Church, and mysticall body for ever; The *Circumstance* of it, or manner of *administration* of it, by Word, Sacraments, Effusion of the Spirit, &c. And thus at last Christ shall deliver up the Kingdome to the Father, for then God in Christ, face to face, shall bee an endlesse Sabbath, Sermon, Sacrament, all in all.

5. Finally, *Scriptures may seem, but are not really opposite, when they intend not the same, but severall times. Or at least when they speak of the same times in severall respects.* Distinguish wisely the times, and respects, and the opposition ceaseth. As (o) *Jotham* the sonne of *Uzziah* is said to *Reigne sixteen yeares* <sup>15. 33</sup> in *Jerusalem*; and yet mention is made of the (p) *twentie year* of *Jotham* son of *Uzziah*. Notwithstanding here's no <sup>15. 30</sup> real opposition in this computation; For *Jotham* reigned alone onely 16. yeares. but he reigned with his Father *Uzziah*, who could not mannage the affaires of the Kingdom, being smitten with leprosie) 4. yeares before; in all 20. yeares. Again, *Matthew* saith, (q) *After six* <sup>q. Mat 17. 1</sup> *dayes, Jesus taketh Peter, James and John* his

r Luke  
9-28

his brother, and bringeth them up into an high mountaine apart. But Luke saith, (r) *About an eight dayes after these sayings, he took Peter, and John and James, and went up into a mountaine*——yet

no opposition: For either it may be said, Luke's expression of, [*about an eight dayes after,*] hath a latitude, and may bear a day under: and Matthew's expression hath a latitude, [*After six dayes*] and may bear a day or two over:

2. Or Matthew numbers the dayes exclusively, Luke inclusively. Furthermore, the time of the Government by Judges,

f See Key  
of the  
BIBLE  
pag 93  
t Acts 13  
19, 20

in the (r) *Book of Judges*, is computed to be *about two hundred ninety and nine years*. But Paul in his Sermon at An-

tiocch, saith, (s) *And when he had destroyed seven Nations in the land of Canaan, he divided their Land to them by Lot. And after that, he gave unto them Judges, about the space of foure hundred and fifty yeares, untill Samuel the Prophet*. Here

seems to bee a great opposition, but if things be well examined, there is none at all. Yet it may not be dissembled that

this is so hard a knot, that it much puzzles writers satisfactorily to untie it.

1. Partly, because this Computation of 450. yeares, is so punctually confuted by this Text, viz. to begin after Canaan was divided by Lot, and to end at Samuel

exclu-

exclusively. 2. Partly, Because that noted Chronology mentioned in 1 King. 6. 1. assures us expressly. That the time from Israels coming out of Egypt, till the beginning of the building of the Temple in the fourth year of Solomon, was precisely but 480 years. But if wee allow for the time of the Judges 450 years, in this account; we shal find the whole time from going out of Egypt, til the Temples founding, will arise to 591 years in all, viz. From Their departure out of Egypt, till their entrance into Canaan——40 year. Thence to Joshuab's death, about——17. y. Thence to Elies death, (for Samuels time is included in Sauls reigne, A. C. 13. 21.) according to this supposition.——450 y. Thence to the death of David.——80 y. Thence to the founding of the Temple in Solomons fourth year,——4. y.

In all,——591. years.

So that in these regards, it is no easie matter, clearly and undoubtedly to reconcile these times. Many opinions are offered in Writers to this end, yet most of them, if not all, labour under some inconvenience or other. To omit the variety of opinions, Let it suffice to mention only two, which learned men seem most to incline unto. (u) Some think, that here Paul intended not to reckon up the time while the Judges ruled, (because so it were impossible

uBez. An.  
not. in  
A. C. 13. 20  
Ludovic.  
De Dieu  
Animad.  
verf. in  
A. C. Apost  
chap. 13.  
verf. 26.

to reconcile these foure hundred and fifty years with those foure hundred and eighty years, in 1 King. 6. 1. as hath been intimated): but to point out at what time God gave *Israel* Judges, viz. after these things which were declared, v. 17. 18, 19. viz. from the birth of *Isaac*, (which seems to be noted in that phrase, *God chose our fathers*, v. 17. among all people God choosing *Abraham*, among all *Abrahams* children choosing *Isaac*, and making a Covenant with him,) till the beginning of Judges, which is computed to be 447 years, that's about foure hundred and fifty years, wants but three years; and its usual in Scripture to put the round number, for the punctuall number. This computation they make thus, From *Isaacs* birth, to *Jacobs* birth, years — 60.

From *Jacobs* birth to the going downe into Egypt — 130.

Thence to the Comming forth of Egypt, — 210.

Thence to the entering into the land of Canaan, — 40.

Thence to the dividing of the land by Lot, 7.  
Which make up in all 447.

But this opinion is attended with these two inconveniences. 1 The present text in the *Acts* seems plainly to confine us for these 450 years, between the dividing of the land of Canaan by Lot, & the beginning



ning of Samuels Rule; which limits this Computation transgresseth. 2. The number computed doeth not exactly amount to 450. wants three (x) Others therefore to avoid these inconveniences, x Beroak-  
 confine and bound their computation according to this text, to the space of time du<sup>c</sup>, with others.  
 betwixt the dividing Canaan by Lot, and Samuels Rule. And they think Paul reckoned up all the years mentioned in the Judges, & so they compute both the years of the Judges & the years of Israels oppressors, distinctly & severally; (though the years of the Oppressors are indeed comprized under the years of the Judges) and both together do punctually make up the 450 years, here mentioned in the Acts. As followeth,  
 The Judges mentioned in the Book of Judges, governed in all. — 299 years.  
 To these adde the 40 years of Eli, who so long judged Israel, 1 Sam. 4. 18. — 40.  
 So the whole time of the Judges rule, till Samuell, was, ————— 339.

Israels Oppressors were

1. Cushman who oppressed them, Judges 3. 8. ————— 8. years.
2. Moab, Judges 3. 14. ————— 18.
3. Jabin, Judges 4. 3. ————— 20.
4. Midian, Judges 6. 1. ————— 7.
5. Ammon, Judges 10. 8. ————— 18.
6. Philistims, Judges 13. 1, ————— 40.

So the whole time of their Oppressors, was

was

11

Now adde these together, viz. the year. of their Judges, and the years of their Oppressours, 339. and 111. and the totall resulting, is 450 years exactly; (onely this inconvenience remaines, *the same years are reckoned twice over*, yet it is not in the same, but severall respects). Now if out of the number of years, from departure out of Egypt, till the founding of the Temple, as first computed, viz. — 591. You subduct the yeares of the Oppressors of Israel under their Judges, which seems to bee twice reckoned up, viz. 111 years. The remaine is juſt 480 years, according to that of 1 King. 6. 1. And so the Scripture on all sides are reconciled accurately; And therefore this opinion seems most to be embraced.

## VIII. Rule.

*Learn that excellent Art of explaining and understanding the Scriptures, by the Scriptures.* The Scriptures in some places speak more darkly and dubiously, in other places they expresse the same things more clearly and certainly; (y) the doubtfull are to bee explained by the certaine, as darke places by those that are clear. As Augustine noteth; As Peter being to prove to the Jews Christs resurrection by Scripture, viz. (2) I know wilt not leave my soule in hell, nor suffer mine holy one to see corruption: He alledgeth

y Ubi  
apertius  
sententia  
ponuntur  
ibi discen  
dum est  
quomodo  
in locis in  
telligan  
tur obscu  
ris. Aug.  
de Doct.  
Christia.  
l. 3. c. 25.  
2 Psal. 10.

Altogether for clearing this, another Scripture is to evince that this promise was made to David concerning Christ, and could not properly be intended of David himselfe, (a) Men and brethren, let me speak freely to you, of the Patriarch David, that he is both dead and buried, and his sepulchre is with us untill this day. Therefore he being a Prophet, and knowing that God had sworn with an oath, &c. Certainly Scripture is the best expounder of it selfe, Scripture-exposition of it selfe, (as (b) Augustine, and before him (c) Irenaeus observed) is most regular and safe. Let us (saith (d) Chrysostome) attend to the Scope of Scripture, which interprets it selfe, and suffers not his bearer to erre. The gold was not sanctified (saith (e) Origen) without the Temple, no more any sense but what is drawn out of the Scripture. And most excellently (f) Hilary, He is the best Reader, who interprets sayings by sayings; he brings not an interpretation to Scripture, nor imposes a sense upon Scripture, but findeth a sense in Scripture, and drawes it from Scripture, &c.

a Acts 2.  
25, 10 31.

b Aug. de  
Doct.

Christia.

3. c. 28

c Iren. 1.

4. c. 63.

d Chry-

stom in

Gen.

Hom. 13.

e Orig. in

Math.

Hom. 25.

f Hilary de

Trin. l. 1.

-Retulc.

.it magis

quam At-

tulenti.

Now that wee may more successiefully and clearly understand Scripture by Scripture, these ensuing particulars are to be observed.

1. That Jesus Christ our Mediatour, and the salvation of sinners by him, is the

very substance, marrow, soule, and Scope  
 of the whole Scriptures. As many (g)  
 passages not obscurely intimate unto us  
 What are the whole Scriptures, but as  
 were the spirituall swadling-cloathes of  
 the Holy child Jesus? 1. Christ is the  
 truth and substance of all the types and  
 shadowes. 2. Christ is the matter and  
 substance of the Covenant of grace under  
 all-administrations thereof; under the  
 Old-Testament Christ is veyled, under  
 the New-Covenant Revealed. 3. Christ  
 is the Center and meeting place of all the  
 Promises, for (h) in him all the promises of  
 God are yea, and they are Amen. 4. Christ  
 is the thing signified, sealed, and exhibi-  
 ted in all the Sacraments of Old or New  
 Testament, whether ordinary or extra-  
 ordinary. 5. Scripture-Generalogies are  
 to lead us on to the true Line of Christ.  
 6. Scripture-Chronologies, are to disco-  
 ver to us the times and seasons of Christ.  
 7. Scripture-lawes, are (i) our School-  
 Master to bring us unto Christ; the Mo-  
 rall by correcting, the Ceremoniall by Di-  
 recting; and 8 Scripture-Gospel is Christs  
 light, whereby we know him; (k) Christs  
 voice whereby wee heare and follow him;  
 Christs cords of love whereby wee are  
 drawn into sweet union and Communion  
 with him; yea, it is the (l) power of God  
 unto Salvation, unto all them that believe  
 in

g John 5.

39.

Acts 3, 18

&amp;c. Act 7

52. &amp; 10.

43. Rom.

10, 4 2 Cor

3. 14. 16

Gal 3: 24

1 Cor. 2, 2

Revel. 19

20.

h 2 Cor.

1, 20

i Gal. 3. 10

k John

10. 4, 5

l Rom. 1.

16. 1 Cor.

1, 18.

in

in Christ Jesus. Keep therefore still Jesus Christ in your eye, in the perusal of the Scripture as the *end, Scope, and substance thereof*. For as the Sun gives light to all the heavenly bodies: so Jesus Christ (*m*) the Sun of righteousness gives light to all the holy Scriptures. m<sup>Mal.</sup>  
4. 2

2. Still remember how Jesus Christ is revealed in Scripture, gradually in Promises and Covenants, till the noon day of the Gospel shined most clearly. Especially in these more remarkable Periods of time:  
 1 To Adam immediately upon his fall, most obscurely and imperfectly. 2 To Noah more clearly then to Adam. 3 To Abraham, Isaac and Jacob more clearly then to Noah. 4 To Moses and Israel at Mount Sinai more clearly then to Abraham. 5 To David and his seed more clearly then to Moses. 6 To Israel after the Babylonish captivity, more clearly then to David. 7 To the Church under the N. Testament, the N. Covenant is laid open more clearly then to all others. For 1 God is a God of order, and he makes known his gracious contrivances orderly:  
 2 Christ and salvation by him are treasures too high and precious to be disclosed all at once to the Church: 3 The state of the Church is various, she hath her infancy, her youth, and all the degrees of her minority, as also her riper age, and there-  
 C 4 fore



ance, otherwise you will runne into a thousand misunderstandings. As where it is said, (p) *If the righteous scarcely be saved, where &c.* A weak Christian perhaps is discouraged hereby, thinks he shall scarce ever come to heaven: now the context clears it, for the Apostle speaks (q) *that judgement [or affliction] must begin at the house of God,* Gods people; and thence argues to, the certainty of wicked mens greater punishments: so that here [*scarcely be saved*] is to be understood not of spirituall and eternall salvation from hell, but of temporall salvation from temporall afflictions and persecutions, from which the righteous shall not be free.

4 Compare dark places with clearer, what is in one place veyled, is in another oft-times unveyled. As, with Parables (r) conferre the exposition; with visions (s) the Interpretation; with laws, (t) the explication thereof, &c. For as (u) Augustine hath observed, *In those things that are plainly laid downe in Scripture, are found all things containing faith and manners; and places obscure are to be illustrated by those that are manifest.*

5. Explaine those places wherein any matter or subject of Divinity is touched only occasionally or accidentally, with sundry other places wherein it is handled and insisted upon purposely and professedly,

C. 5.

which

p 1 Pet. 4  
18

q 1 Peter  
4. 17

r Mar. 13.  
3 &c with  
v. 18 &c.

s Rev. 1.  
12, 13, 16,

10

t Mar. 5.  
21. to the  
end of the

chapter.

u In its  
quæ aper-  
te in

Scriptura  
posita sit,

invenitur  
in la

omnia  
quæ con-  
tinent si-

de n. mo-  
reque vi-

veni. Au-

gust de  
doct. in.

Christia-  
l. 2. c. 9.

Ad obcu-  
riores lo-

cutiones  
illustran-

das de  
manifesti-

oribus  
sum

*exempla. which are the very seate and chiefe foun-  
 ibid. ubi tain of the Argument. As if you would un-  
 aperitus derstand James, c. 2. touching justification  
 sententię by works as well as faith, where justifica-  
 ponitur, tion is spoken of more accidentally; com-  
 ibidiscen- pare it with the Epistle to the Romans, c.  
 dum est 2, 3, 4 &c. wherein justification is pur-  
 quomodo, posely and fully handled. So if you  
 in locis would truly understand any texts about  
 intelli- the matter of Creation, consult with places  
 gantur where the Creation is professedly hand-  
 obscuris. led, as in Gen. c. 1. and c. 2. and Ps. 104.  
 Aug. de c. 25.*

*6 Parallel Types, with Anti-Types or  
 x Num. things typified. The Types more familiarly  
 21. 9 with lead us to the understanding and appreh-  
 Joh. 3. 14 ending of things typified, and conse-  
 15, 16 quently more firmly fix them in our me-  
 y Exodus mories: The Anti-types more evidently  
 26, 15, &c. unfold and unweyle the Types unto us.  
 and 17, 6. As, the Type of the brazen Serpent, (x)  
 with: paralleld with Christ the truth. The Type  
 1 Cor. 10, of Mannab, (y) and water cut of the Rock,  
 3, 4, with the Anti-Type Christ, whose body  
 John 6. and bloud are meat and drinke indeed, &c.*

*7. Carefully ponder what Prophecies  
 and Promises are already actually fulfilled,  
 and what remain further to be fulfilled in  
 their season. For so farre as any Scripture  
 clearly testifies the fulfilling of any of  
 them, so far we have a clear and undoubted  
 Commentary upon them, As Isa. 7. 14.  
 fulfilled and so cleared, Matth. 1. 22, 23*

So



So *Exod.* 12. 46. fulfilled and cleared,  
*John* 19. 26. So *Isa.* 61. 1, 2. fulfilled  
 and cleared, *Luk.* 4. 18, 19. 21. with many  
 such like; And where *Propheſyes* or *Pro-*  
*miſes* are found to be yet unfulfilled, we  
 ſhal thereby be incited to ſtudy them, and  
 the intended time of their Accompliſh-  
 ment, exerciſing faith & prayer thereupon.

8. Finally, *Parallel beedfully the Old*  
*and New Teſtament together*; and ſpeci-  
 ally al thoſe places in the Old Teſtament,  
 which are in any reſpe& alledged in the  
 New Teſtament, whether 1 *the phraſe and*  
*words only*, or 2 *the ſenſe and matter*  
*only*, or 3 *both words and matter*, be cited.  
 This would give wonderfull light to  
 many hundreds of paſſages in the Bible.  
 And for this end I have with much care  
 and diligence compiled, a *Parallell of the*  
*Places of the Old Teſtament, any way al-*  
*ledged in the New*; and had once reſol-  
 ved to have inserted in it this place; But to  
 avoid prolixity, I muſt now forbear it,  
 leaſt the porch prove too big for the  
 building. I X. Rule.

The laſt Direction I ſhall commend to  
 the Reader for the improvement of hea-  
 venly dexterity in, and underſtanding of  
 the holy Scriptures, is; *Endeavour ſin-*  
*cerely to pra&ſe Scripture*, and you ſhall  
 ſolidly underſtand Scripture. (2) Bernard  
 ſaid truly, *He rightly reads the Scriptures*

2 Is divi-  
 nascrip-  
 turas re-  
 & legit  
 quiverba  
 vertit in  
 opera.  
 Bernard.  
 in Tract.  
 de Ord.  
 viz.

ibat

that turnes words into works; Knowing into Doing. The mightiest man in practise, will in the end prove the mightiest man in Scripture. Theory is the guide of Practise, Practise the Life of Theory. Where Scripture-contemplation and experience meet both together in the same person, true Scripture understanding must needs be heightened and doubled. To

a John 7,  
16, 17

this effect is Christs promise (a) *My doctrine is not mine, but his that sent me. If any man will do his will, he shall know if the doctrine, whether it be of God.* To like purpose subscribes the experience of Da-

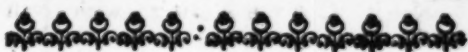
b Ps. 119,  
98, 99, 110

vid. (b) *Thou through thy Commandments hast made me wiser thine mine enemies: for they are ever with me. I have more understanding then all my Teachers: for thy testimonies are my meditation, I understand more then the Ancients; because I keep thy Precepts.*

c Isa. 48.  
17.

These things ( Christian Reader ) I thought fit to commend to thee by way of Preface, But shall detain thee no longer from the Perusall of the Book it selfe. The Lord, that (c) *teacheth his people to profite, advance thy spirituall profiting abundantly by both: So prayesth.*

He who earnestly desires  
Augustine's London, to be serviceable to Je-  
Aug. { 16 — 1647 sus Christ, and usefull  
{ 21 — 1648 to his Church and people,  
Fran. Roberts



*Clavis Bibliorum.*

THE  
KEY  
OF THE  
BIBLE,

*Unlocking*

The Richest Treasurie of  
the Holy SCRIPTURES.



THE HOLY SCRIPTURES, *Rom 1. 2.* were written by *Moses*, the *Prophets*, the *Apostles*, and other *holy men of God*, *Luke 16. 29, 31.* *Eph. 2. 20. and 3. 5.* and *2 Pet. 1. 21.* The *Covenant* of God with man in *Christ* the *Mediatour*, that *substantiall* or *begotten WORD.* *Iohn 1. 1.* is the *Principall Subject* *Revealed* and *explained* in the *whole Scripturall*, or *written WORD.*

Gods

Gods COVENANT with man in Christ is represented to us in Holy Scripture principally two wayes, *viz.*  
 1. *As Promised*, fore-prophefied and typified in Christ to bee manifested afterwards in the flesh. Hence called *the Covenants of Promise*, Eph. 2. 10 *Covenants*, not *Covenant*: because of the severall Publications of the Covenant with more and more Augmentations, in severall Points or Periods of time. Thus the Covenant is made known in all the Books of Scripture, written before Christs comming: which are therefore called the OLD-COVENANT, Heb. 8. 13. or the OLD-TESTAMENT, 2 Cor. 3. 14.

2. *As performed*, fulfilled and actuallic accomplished in Christ already come, and manifested in our flesh *in fullnesse of time*, Gal. 4. 4, 5. Heb. 9. Heb. 10. Thus the Covenant is most clearly and fully unveyled to us in all the Books of Scripture written since Christs coming; which are therefore stiled the NEW COVENANT, or the NEW TESTAMENT, Heb. 8. 8. *Matth.* 26 28. *Heb.* 9. 15.

Thus the whole BIBLE is distributed into the 1 Old, and 2 New Testament.

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*[Faint, mostly illegible text from a historical document, possibly a ledger or account book. The text is arranged in columns and rows, with some words like "Dues" visible on the left side of the page.]*

I. **Moses.** He wrote the Law of God in five Books called the *Pentateuch*  
i.e. *The five-fold-volumne.* These Books according to the Greek are called

*Genesis.*  
*Exodus.*  
*Leviticus.*  
*Numbers.*  
*Deuteronomie.*

1. *Israel's entrance into the promised Land, viz.*

*Joshua.*

1. *Judges.* And here we have the

1. *Generall Hist.*—*Judges.*  
2. *Particular Hist.*—*Ruth.*

I. The Books of the Old Testaments are

I. *Historicall;* containing the History of

1. *Before their captivity;* in a way in the Kingdom of *Israel*

2. *Kings,* and this as the State of the Kingdom was

I. *United under Kings by*

1. *Election.*—*I. Samuel.*  
2. *Succesion.*—*II. Samuel.*

II. *Divided,* and that according to the

1. *Beginnings of this Division in*  
2. *Progresse of this Division, in*

I. *Kings.*  
II. *Kings.*  
I. *Chronicles;*  
II. *Chronicles.*

2. *Israel's Condition and Government after their entrance into Canaan,*

2. *After their Captivity;* Here their returne from Captivity is declared, According to the

1. *Truth and manner of it, in*  
2. *Fruit, and event of it, in*

*Ezra.*  
*Nehemiah.*

3. *Under their Captivity in Babylon, and elsewhere; in*

*Esther.*

II. *Dogmatikal, or poeticall* containing Doctrines,

1. *Of more speciall reference to A particular person, viz.*

1. *David's Book,* principally penned by him, viz.

*Job:*  
*Psalmes.*

2. *Of more Generall reference to all sorts of persons, in*

2. *Solomon's Books* which are, either

1. *Proverbiall.*—*Proverbs.*  
2. *Penitentiall.*—*Ecclesiastes.*  
3. *Nuptiall,* viz.

*Song of Songs.*

II. The Prophets, their Books are either

1. *Greater Prophets* who wrote, either

1. *Before the Captivity of Babylon, viz.*  
2. *Neere upon, and under the Captivity, viz.*

*Isaiah.*  
*Jeremiah.*  
*Lamentations.*  
*Ezekiel.*  
*Daniell*

III. *Propheticall,* written either by, the

2. *Lesser Prophets,* who Prophesied and wrote, either

1. *Before Israel's transportation into Babylon, viz.*

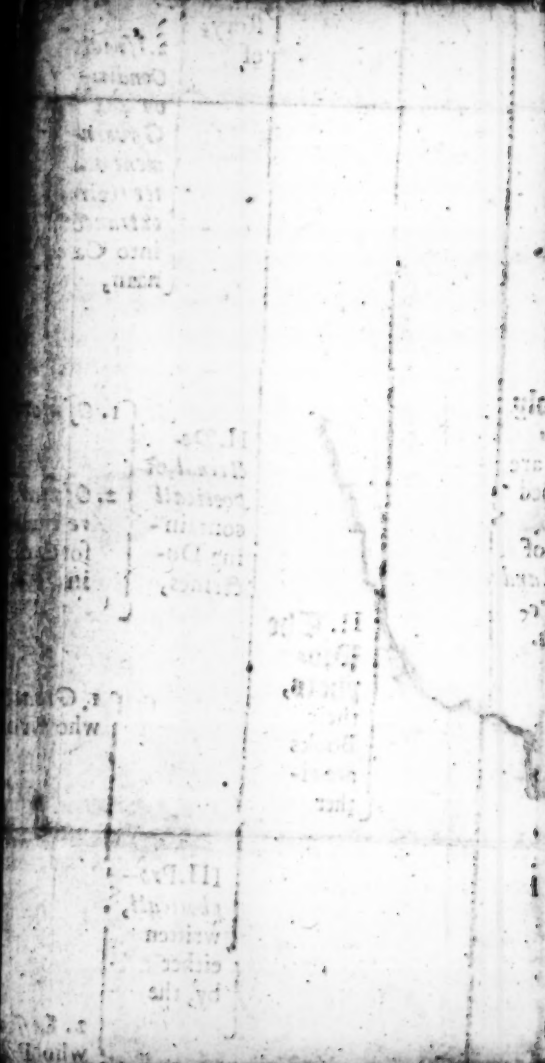
*Hosea*  
*Joel*  
*Amos*  
*Obadiah*  
*Jonah*  
*Micah*  
*Nahum*  
*Habakkuk*  
*Zephaniah.*

2. *After Israel's returne from Babel's Captivity, viz.*

*Haggai*  
*Zechariab*  
*Malachi.*

The Holy Scriptures are contained in the Books of the Old Testament.

II. The Books of the New Testament, See the Table, at p. 186.



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## THE OLD TESTAMENT.

THE OLD TESTAMENT, (revealing the Covenants of Promise) in respect of the Penmen whom the Holy Ghost employed to write the Books thereof, is dispersed by the Holy Ghost himselfe into two generall heads, viz. 1 *Moses*, and 2 *the Prophets*, Luk. 16. 29, 31. and 24. 27. John 1. 45. or, *The Law of Moses*; and *the Prophets*, Acts 28. 23.

## I. MOSES.

**M**OSSES (*the man of God* Psal: 90. 1. \* *Moses* is the seventh from Abraham, a New Hebraic, who was the seventh from Adam, so was Eber the seventh from Enoch; and Isaac the seventh from Eber. All excellent among ordinary men. As the Sabbath in regard of the six other dayes, The view of Holy Script: pag: 133. King.

The first Peaman of Scripture:) was an Ebrew borne in Egypt, after the worlds creation about 2432 years, before Christ about 1496. years; \* *The seventh from Abraham*, the father of the faithfull, 1 Chron. 6. 1, 2, 3. and 2. 1. and 1. 34. As *Enoch* was the seventh from Adam the father of the world, Jude 14. When *Moses* was borne, hee was very faire, Acts 7. 20, 21, 22. He was marvellously saved from death, being drawne out of the water, whence his name *Moses*, i. e. *Drawn forth*, was given to him, Exod. 2. 10. Hee was nourished by



King Pharaohs daughter for her own sonne, Ex. 2. 9, 10. Act. 7. 21. Learned in all the wisdom of the Egyptians, and mighty in words and in deeds, Act. 7. 22. He lived in Pharaohs Court 40. yeares, and then left the Court, choosing rather to suffer affliction with the people of God, &c. Act. 7. 23. Heb. 11. 24, 25, 26. He was a stranger, a shepherd in the land of Madian 40. yeares, Act. 7. 29, 30. Exod. 3. thence God called him to feed Jacob his people, and Israel his inheritance. Hee fed Israel most faithfully 40. yeares, Numb. 12. 7. Heb. 3. 2, 5. being in the Church in the Wildernesse, Acts 7. 38. with the Angel that spoke to him on Mount Sinai, and with our fathers, where hee received the lively Oracles to give unto us, and commanded us a law which is the inheritance of the Church of Jacob, Deut. 33. 4. Of all the Prophets that arose in Israel, there was none like Moses, whom God knew face to face, Deut. 34. 10. He dyed 120. yeares old, his eye not being dimme, nor his naturall strength abated, and was buried of God, no man knowing of his sepulcher to this day, Deut. 34. 5, 6, 7.

M O S E S wrote the Law of God in the five first Books, called in Greek the Pentateuch, i. e. The five-fold-volume. At first it seemes to bee written in one volume or Roll, there being such

a con.

a continued connection of Book with Book, *Exod. 1. 1. Levit. 1. 1. Num. 1. 1. Deut. 1. 1.* But was afterwards, according to the severall subject matters therein contained, divided into five severall Books, Containing 1 An Historie of things past: 2 A Covenant between God and his Church then present: 3 And a Prophecy of further grace to come, now exhibited by Jesus Christ, *Deut. 8. 15. &c. Job. 5. 46. and 1. 17.* In Propounding of which things, (as Ainsworth observes) Moses hath a veile upon his glorious face: for in the Histories are implied Allegories, *Gal. 2. 24.* And in the Lawes are types and shadows of good things to come; the body whereof is of Christ, *Heb. 9. 9. and 10. 1. Col. 2. 17.* In Genesies, (which Historic endeth with Israels going down into Egypt,) we have the image of a naturall man; fallen from God into the bondage of sin. In Exodus, is the type of our Regeneration, and state renewed by Iesus Christ. In Leviticus the shadow of our mortification, whilst we are made sacrifices unto God. In Numbers, our spirituall warfare, whereunto we are mustered, and armed to fight the good fight of faith. In Deuteronomy, the Doctrine of our sanctification, and Preparation to enter into our heavenly Canaan, after Moses death, by the conduct of Jesus the Son of God. So H. Ainsworth in his Preface before his Annotation Gen. &c. Genesies.

## Genesis.

**G**ENESIS, i.e. *Generation*, so called by the Greek; because it sets forth the *Generation of the heavens and of the earth* in their first creation, *Gen. 2. 4.* The Hebrews name their Books of the Old Testament, either 1 From the Prophets, the *Penmen* of them. Or 2 From the Principall *subject* or *Argument* handled in them: Or 3 From the *first Hebrew word* wherewith they begin, as the 5. Books of *Moses*; and the *Lament* of *Jeremiah*. Hence *Genesis* is called in Hebrew בְּרֵשִׁית *Bereschith*, i. e. *In the beginning.*

**Penman.** It is not probable this Book was written by *Moses* whilst a *Private man*, and a shepherd in *Madian*, in the desert: but rather after hee was a *Publick person*, and furnished with a *Prophetick spirit*; otherwise the credit and authority of this *Historie* would bee too much enfeebled. Nor is it absurd which some Hebrew writers thinke, who referre this writing to that of *Exod. 24. 12.* *Come up to me into the mount, and be thou there, and I will give thee the Tables of stone, and the Law, and the Precepts, which I have written to teach them.*

Under.

Understanding by the *Tables*, the *Decalogue*: by the *Precepts* all the *Ceremoni-  
all* and *Judiciall Ordinances*: and by the *Law* all other writings of *Moses*, whether *Historicall* or *Dogmaticall*, *D. Paraeus* in *Prolegom.* in *Genes.* p. 14. 15. in fol.

This Book as it is absolutely the ancientest writing extant in the world: so it is most compendious; being an *Historie* of 2369. yeares, as *Ainsw.* thinks, or rather of 2368. as *Junius* and *Paraeus* comput. *Jun. Annot.* in *Gen.* 1. *Paræ. Prologom.* in *Genes.* This may appear in three eminent *Intervals* or *Periods* of time recorded in *Genesis.* viz.

I. *From the Creation to the beginning of the flood,* in *Noahs* 600th yeare, through 10 *Generations*; 1656 yeares. *Gen.* 5. and 6. 11. viz. *From Adams* Creation to *Seth's* Nativity, 130. years. *From Seth* to *Enos*, 105. *From Enos* to *Cainan* 90. *From Cainan* to *Mahaleel* 70. *From Mahaleel* to *Iared.* 65. *From Iared* to *Enoch*, 162. *From Enoch* to *Mathusalah.* 65. *From Mathusalah* to *Lamech*, 187. *From Lamech* to *Noah's* birth, 182. *From Noah's* birth to the beginning of the flood, 600 in all 1656.

II. The second Period of time, is; *From the beginning of the flood,* through other 10 *Generations* to *Abrahams* birth, 352. yeares, *Gen:* 11. viz. *From the Flood*

to *Arphaxad*, 2 yeares. From *Arphaxad* to *Selah*, 35. yeares. From *Selah* to *Heber*, 30 yeares. From *Eber* to *Peleg*, 34 yeares. From *Pelez* to *Reu*, 30 yeares. From *Reu* to *Seruz*, 32 yeares. From *Serug* to *Nachor*, 30 yeares. From *Nachor* to *Terah*, 29 yeares. From *Terah* to *Abraham* 130 yeares. In all 352 yeares. So that *Abraham* was borne in the 2008 yeare from the Creation.

III. The third Period, is; From *Abrahams birth* to *Josephs death*, through foure Generations, 360 yeares, viz. From the birth of *Abraham* to the birth of *Isaac*, 100 yeares, *Gen.* 17. 17. and 21. 5. From *Isaacs* birth to *Jacobs* birth, 60 yeares, *Gen.* 25. 26. From *Jacobs* birth to his going down into *Egypt*, 130 yeares, *Gen.* 47. 9. From *Jacobs* discent into *Egypt* to his death, 17 yeares, *Gen.* 47. 28. From the death of *Jacob* to the death of *Joseph* 53 yeares, which may bee thus gathered, *Joseph* died when hee was 110 yeares old, *Gen.* 50. 26. Hee stood before *Pharaoh* when hee was 30 yeares old, *Gen.* 41. 46. After the seven yeares of plenty, in the third yeare of famine *Jacob* came into *Egypt*, in the one hundred and thirtieth yeare of *Jacob*, and fourtieth yeare of *Joseph*, *Gen.* 45. 6. *Joseph* lived with his father in *Egypt* se-  
 ventyfour yeares. Therefore when his fa-  
 ther

ther dyed, *Joseph* was 57 yeares old, Consequently hee lived after his fathers death 53 years, *Gen.* 50.26 So that the totall of this third Intervall, amounts to 360 years. And therefore 1656. and 352. and 360. being added together: This History of *Genesis*, is evidently an Historie of 2368 years continuance.

**The scope** of *Genesis*, is to set forth, The Generation of the world: The corruption thereof by sin: The Restauration thereof by Christ the seed of the woman, together with the Government of the old world before the flood, and the following world after the flood, especially of the Church of God in particular families in both.

**Principall parts** of this Book. In *Genesis* are described.

- I. The *Originall* 1 Of the world. *chap.* 1.  
2. Of Mankinde, and so of the Church.  
*ch.* 2. 3. Of sin and punishment thereof, *ch.* 3.

II. The *Government*

1. Of the *Old World* before the Flood where are 1. The Propagation of sin and punishment from *Adam* to posterity, *ch.* 4. 2 *Preservation* of the Church in the sinfull world, *ch.* 5.  
3. *Judgements* of God upon the world, Foretold. c. 6. Inflicted. c. 7.  
2. Of the *World* following after the Flood;

Flood; according to the times of  
divers renowned Patriarchs, *Noah*,  
*Abraham*, *Isaac*, *Jacob*.

1. *Noah*, whose 1 *Deliverance* from  
the Flood. c. 8. 2 *Benediction*.  
c. 9. 3 *Family*, 1 as united, c.  
10. 2 as dispersed, c. 11. are re-  
corded.

2. *Abraham*, touching whom are  
laid down, 1 *His Calling* from his  
Country and kindred, c. 12. 1 to  
ver. 10. 2. *His going down*, Into  
Egypt, ver. 10. to the end, Into  
Canaan. c. 13: 3. *His rescuing of*  
*Lot* c. 14. 4. *His dealing with*  
*God*, who, 1 Promises him issue  
c. 15. 2 Performes to him by  
*Hagar*. c. 16. 3 Makes a Cove-  
nant with *Abraham*; whereof  
note, The forme c. 17. The fruit  
or effect of it, 1 *On Gods part*, viz.  
Communication of his Counsels  
to him, c. 18. and of his Benefits  
ch. 19. 20. 21 2 *On Abrahams*  
*part* divers sweet fruits, viz.  
1 The obedience of his faith. c. 22.  
2 His Humanity c. 23. 3 His Pie-  
ty in the matching of his son, c. 24.

3. *Isaac*, whose 1 *Posterity*, c. 25.  
2 *Peregrination* into the land of  
*Egypt*, c. 26. 3 *Benediction* of his  
two sons, c. 27. are mentioned.

4. *Jacob*

4. *Jacob*, whose three *Peregrinations* are declared. viz. I. *Into Mesopotamia*, wherein note. 1 His journey c. 28. 2 His Arrivall and marriage, c. 29. 3 His increase in goods, and children c. 30. II. *Into Canaan*, where observe, His passage hither, c. 31. 4 His abode there, where the things that befall him are recited, viz. 1 His meeting of his brother *Eſau*, with 1 preparation for it, c. 32. 2 manner of it, c. 33. His daughter *Dinah's* defilement, c. 34. 2 *Rachels* death, c. 35. & 3. *Iſaacs* death and buriall by *Jacob* and *Eſau*, where is mentioned *Eſaus* race, c. 33. 56. Selling of *Joſeph*, c. 37. Incest of *Judah*, c. 38. III, *Into Egypt*: of which *Peregrination* of *Jacob*, are mentioned, *The Antecedents, The Manner, and Consequents.* *Antecedents*, viz. 1 *Joſeph*s being made knowne to the Egyptians, and to his own kindred. To the Egyptians in Prison, c. 39. 48. out of prison to the King and his people, c. 41. To his owne, Not at their first comming into *Egypt* to buy corne, c. 42. But at their second comming, c. 43. 44. 45. where



45. where all the circumstances thereof are noted. 2. *Joseph* sending for his father. c. 45. *Manner*, 1 Of *Jacobs* going thither, c. 46. 2 Of *Jacobs* being there. Where note, his conference with *Pharaoh* c. 47. His blessing of *Joseph* c. 48. His Propheticall benedictions to all his sons, c. 49. *Consequents* upon *Jacobs* death, chap. 50.

## Exodus.

**II. EXODUS.** *i. e.* *Going-out*, or *Departure*, so called by the Greek, because it declares *Israels Departure out of Egypt*, after they had been long oppressed there under Tyrannicall servitude, In Hebrew שמות *veellah schemo:b*, *i. e.* *And these are the names*, Exod. 1. 1.

**Scope**; To set forth Gods governing and ordering of his Church, now reduced and united into one body, out of all the severall families of *Israell*. *This is the Church in the wilderness*, Acts 7. 38.

*Exodus* is an History, from the death of *Joseph*, till the erecting of the Tabernacle, for about 142 years, *viz.* From the death of *Joseph* to the birth of *Moses*, 60 years.

yeares. *As Junias computes. Annot. in Ex.*  
 From *Moses* birth to the departure out of  
*Egypt*. 80 yeares, *Exod.* 7. 7. From  
 the departure out of *Egypt*, to the erecting  
 of the Tabernacle, two years, *Exod.* 40.  
 17. in the second year, viz. the second  
 year after their coming out of *Egypt*. *Jun.*  
*Annotat.*

**Principall Parts** of this Book. *Exo-*  
*du* contains an Historicall Narration of

I. Gods Actions for *Israels* delive-  
 rance out of *Egypt*. Things done of  
 God, were before, In, or After *Israels*  
 deliverance.

I. Before their deliverance, are 1.  
 His permission of the Egyptian  
 Tyranny over them, which was  
 the occasion of the deliverance  
 c. 1. 2 His Preparation both  
 of instruments and actions, for  
 deliverance. 1 Of Instruments.  
 viz. *Moses* who is Borne c. 2.  
 Called c. 3. *Aaron* c. 4. 2 Of  
 Actions, viz. Words c. 5. 6.  
 Signes, both Confirming their  
 words c. 7. and Punishing the  
 Egyptians for not letting *Israel*  
 go, with ten plagues, viz. 1 Tur-  
 ning water into blood, c. 7. 2.  
 Frogs. 3 Lice. 4 And a mixed  
 swarme of Flyes, c. 8. 5 Pesti-  
 lence, 6 Boyles. 7 Haile, c. 9. 8

D

Locusts

Locusts, and 9 Darknesse. c. 10.

10 Death of the first-borne,  
Foretold, c. 11. Fulfilled, c. 12.

II. *In their deliverance*, where  
note 1 Their *departure*, Egresse  
or going out, Acted c. 12. At-  
tested for the benefit of Poster-  
ity, with signes and observations  
c. 13. 2 Their *Progressse* or go-  
ing on. Whereof 1 Their pas-  
sing through the Red-sea, c. 14.  
2 Their thanksgiving for this  
wonder of mercy in a gratula-  
tory Song, c. 15.

III. *After their deliverance*,  
when God did 1 Supply them  
with food and necessaries, c. 16.  
2 Defend them from evils c. 17.  
3 Appoint Judicatories, for all  
matters of difference, that might  
fall out among them c. 18.

II. *Gods institutions*, in which regard  
consider *Gods prescriptions*, Is-  
raels performances.

I. *Gods prescriptions*, where note,  
1 Preparation of the people c.  
19. 2 The promulgation of his  
lawes, 1 Morall with their Ap-  
pendixes, c. 20. 2 *Judiciall* both  
in humane and sacred things, c.  
21, 22, 23. 3 *Ceremoniall*. Touch-  
ing the Ceremoniall lawes, here  
are

are laid downe, 1 The Preparation to them, c. 24. 2 The parts of them, viz. 1 The Tabernacle with the Appurtenances and Utensils thereof, c. 25. 26, 27. 2 The Priests and their Ornaments, or Vestments for Ministration, c. 28. 3 Sacrifices, c. 29. and divers sacred things, c. 30. 4 The close of ceremoniall directions, c. 31.

II. *Israels performances* of Gods Prescriptions. Here consider *Israels obedience.*

1. About *Morals*; 1 *Violated* by idolatry, c. 32. 2 *Restored* and renewed again by reconciliation with God, c. 33. and renewing of the Tables c. 34.

2. About *Ceremonials*; viz. 1 The Parts of the Tabernacle; The matter chap. 35. The fashioning of the Tabernacle, c. 36. and of the Ark, c. 37. The making of sacred things belonging, To the people, c. 38. To the Priests, c. 39. 2 The totall disposing, ordering, and erecting of the Tabernacle, c. 40.

## Leviticus.

**III** **LEVITICUS.** So denominated by the Greek, from the chiefe Subject or matter of the Book, which principally describes the Lawes, sacrifices and services of the **LEVITICAL** Priesthood. It is stiled among the Hebrews **ויקרא** *Vajikra*. i. e. *And he called*. This being the first Hebrew word in the Hebrew text, beginning this Book.

**Scope** of this Book. To make knowne Leviticall Lawes Sacrifices and Ordinances, and by those shadows to lead *Israel* by the hand to Jesus Christ the true Priest and sacrifice of the Church, See *Levit.* 11. 34, and 20. 26.

This Book relates the memorable words, Acts and Leviticall Ceremoniall Lawes made known from God to *Israel*, for one Moneths space viz. from about the beginning of the second year, after *Israels* departure out of *Egypt*, the Tabernacle being already reared, till the beginning of the second moneth of the same year, As *Jun. in Annot. compute Exod.* 40. 17. with *Numb.* 1. 1. which was in the year, from the worlds Creation, 2514. As *Ainsw. computes.*

**P**incipall

**Principall Parts.** Leviticus describes the sacred Ceremoniall law, 1 *Of things*: 2 *Of Persons*: 3 *Of Actions*.

I. *The Ceremoniall law of things*, c. 1. to c. 8. either according to the substance of them, as of 1 *Burnt offerings*, c. 1. 2 *Meat-offerings*, c. 2. 3 *Peace-offerings*, c. 3. 4 *Sin offerings*, in case of ignorance, c. 4. or of infirmity, c. 5. Or, according to the Rite and Ceremonie of them, c. 6, 7.

II. *The Ceremoniall law of persons*, c. 8. to 16. viz. 1 *Of the Priests*, in their consecration to their office, c. 8. In their discharge of their office, either according to Gods assistance, c. 9. Or mens infirmity, c. 10. 2 *Of all the people*, touching whom are lawes about their sanctification, both from uncleannesse without them, in matter of their food c. 11. or In them. By reason of 1 *Child-bearing*, c. 12. 2 *Leprosie*, whereof it's Rise and State, c. 13. It's cure, c. 14. 3 *Issue of seed or bloud*, c. 15.

III. *The Ceremoniall law touching Actions*, Necessary or Voluntary.

1. *Necessary*, whereof are laid downe The Particulars and the Confirmation of them. 1 *the Particulars* of these Necessary Actions, are 1 *In purification*, Common to the whole Church, c. 16. Proper to every godly person, c. 17. 2 *In Sanctimony* or Holinesse, Both of the peoples; 1 *To be observed*, not onely in their own bodies, c. 8.

but also among one another mutually, c. 19.  
 2 To be maintained in their judgements, c.  
 20. As also in the holinesse of the Priests  
 in their persons, c. 21. Things, c. 22. 3 In  
 exercise Ecclesiasticall, In legall times, c. 23.  
 In legall Rites, c. 24. Politicall, c. 25. 2 The  
 Confirmation, or oblation of these parti-  
 cular lawes, by Promises and Threats, c. 26.  
 2. Voluntary, viz. touching vows, c. 27.

## Numbers.

IV. **N**UMBERS Gr. *Ἀριθμοί*, so called  
 because a great part of the Book is  
 spent in *Numbring the Tribes and Fam-  
 ilies of Israel*, and of their journeyes  
 from Egypt to Canaan. In *Hebr.* its  
 called *במדבר Bammidbar*, i. e. *In the De-  
 sert.* Because this is the first word of this  
 Book in the Hebrew text.

*Numbers* contains an History from  
 the beginning of the second moneth of  
 the second yeare, after *Israels* coming  
 out of *Egypt*, to the beginning of the e-  
 leventh moneth of the fourtieth yeare,  
 viz. 38 years, and upwards, as *Jun.*  
 and *Ainsw.* observe. And this may  
 remarkably be evinced, by comparing  
*Numb.* 1. 1. and 36. 13. diligently with  
*Deut.* 1. 3. which, as above, demon-  
 strate

strate both the beginning and ending of this History of *Numbers*.

**Scope.** Lively to set forth the rich blessing of God upon *Israel*, in their wonderfull increase; his vigilant providence over them in all their wildernesse journeys and difficulties, and yet his severity against their corruption, for which many of them perished in the wildernesse, after they had been delivered out of *Egypt*, so that they could not enter into his rest because of their unbelieve, *Heb. 3. 19. Jud. vers. 5.*

**Principall parts.**

This Book of *Numbers* containes an Historicall narration of *Israels* 1 Preparation for their journey, 2 Journey it selfe, and 3 of their Station.

I. *Israels* Preparation for their journey, wherein three things.

1. *The Numbring of them*, which was 1. Civil; both of all the heads of the people according to the families, c. 1. and of the order of the Tribes in their Tents, c. 2. 2 Sacred, where is reckoned up, both the number of Levites and other officers about the Tabernacle, c. 3. as also their order and ministry, c. 4.

2. *Laws*, 1 Common about Sanctimony, whether necessary, c. 5. or voluntarie c. 6. 2 Particular for the Princes of



ferring of every Tribe, at the dedication of the Tabernacle and Altar. c. 7. For the Levites service, c. 8.

III. *The manner*, 1 Of their sanctification and order, c. 9. And of their Journeying, c. 10.

II. *Israels journeys*, which are distinguished by the history of their eight notable Murmurings in their way, viz. 1 Irksomnesse of their journey. 2 Loathing of *Manna*, c. 11. 3 *Aarons* and *Miriam*s emulation against *Moses*, c. 12. 4 Their unbelief at *Kadesh*, where are recorded, Their murmuring, c. 13. The judgement of God for it, c. 14. Their reconcilement to God afterwards, c. 15. 5 The envy of the Levites and others against the Priests, c. 16. 6 The indignation of the people for the precedent judgement, where are set down both their Murmuring, c. 16. 41, 42, 43. and their Reconcilement, c. 16. *vers.* 44. to the end, and c. 17. 18, 19. 7 Murmuring for want of water, c. 20. 8 Murmuring because of the way, and the light bread, and so were plagued with fiery serpents, c. 21.

III. *Israels Station*, State or condition when they were now nigh to the possession of their inheritance, c. 21. *to the end of the Book*. Here is set down a double State or Condition. 1 Of the people themselves. 2 Of their inheritance.

1. Of the people themselves, either as

1. Over-

1. overcoming their enemies, and possessing the land, c. 21. 2 Tempted by Magi-  
call Arts and enchantments, c. 22. 23, 24.  
3 Insnared with, and plagued for idolatry  
and fornication, c. 25. 4 Reconciled to  
God and numbred for the entring upon the  
inheritance, c. 26. 5 Furnished with a new  
Governour *Ioshuah*, that was to succeed *Mo-*  
*ses*, c. 27. 6 Instructed in sacred things,  
Necessary, c. 28. 29. Voluntary. c. 30.

2. Of the inheritance, which is conside-  
red, either 1 In part, As possessed, c. 31.  
As assigned to *Gad*, *Reuben*, and halfe the  
Tribe of *Manasseh*, c. 32. (Here by way  
of digression is a summary recapitulation  
of the severall stations of *Israel* in their  
march through the wildernesse, c. 33) 2 In  
whole, And that either, As it is circumscri-  
bed with Bounds or Borders, whereof the  
manner of dividing the land, c. 34. Or as it  
is circumscribed with laws, Both of refuge  
for the man slayer, that slew any unawares,  
c. 35. And of successions in their inheri-  
tances, c. 36.

## Deuteronomie.

**D**EUTERONOMIE i.e. The V.  
second law, or law repeated, Thus de-  
nominated by the *Greek*, because this  
Book containeth a Repetition of *Gods Law*  
D 5 given

given by Moses to Israel, As in Hebrew it is some times from the same ground called מִשְׁחָב *mischueb* i. e. Repetition of the law. From the first words in the Book its cal'd אֵלֶּה הַדְּבָרִים *Elleh Haddebarim*, i. e. These are the words, or only דְּבָרִים *Debarim*. i. e. The words.

**Penman** of this Book, as of all the four former Books was *Moses*, who also wrote the History of his own death aforehand in the last chapter by a Prophetic spirit; or *Joshua* wrote it for him; *Alsted. Præcog. Theol. l. 2. c. 118.*

This Book contains the History of but a few days, viz. from the beginning of the eleventh moneth, to about the seventh day of the twelfth moneth of the fortieth year, after *Israel's* departure out of *Egypt*, for *Moses* began to speak these words, in the first day of the eleventh moneth of the said fortieth year, *Deut. 1. 3.* which was a little before his death; he died when he was one hundred and twenty years old *Deut. 34. 7.* after which *Israel* mourned for *Moses* in the land of *Moab* thirty days, *Deut. 34. 8.* this determines the time of the History? *As Iun. well observes.*

Thus *Alsted* in *Præcog. Theol. l. 2. c. 118.* compute the time of this History viz.

1. The first Part of this Book contains the History of the first day of the eleventh

eleventh moneth of the fortieth year, after their coming out of *Egypt*, c. 1, 2, 3. 4. 2. The second part contains the History of the second day, c. 5. to 11. 3. The third part contains the History (as is probable) of four days at most c. 11. to 26. 4. The fourth part contains the History of one day, c. 27. 28, 5 The fifth contains the History also of one day, c. 29, 30. 6 The sixth contains the History of one day, c. 31 &c, 7 The seventh part contains the History of their mourning for *Moses* thirty daies c. 34.

Proof hereof may be drawn from the History of *Joshua*, by computing backwards from the day of the Passeeover. For in the land of *Canaan* the first Passeeover was celebrated, in the one and fortieth year after *Israels* coming out of *Egypt*. on the fourteenth day of the moneth *Nisan* *Josh.* 5. 10. Before which they were circumcised, which probably tooke up four days, *Josh.* 5. One day they were passing thorough *Jordan*, two days in preparation for it. Adde to these the time of searching out the land, and lastly the thirty daies mourning. And thus going backwards, we shall find that *Deuteronomie* contains an History of but a very few daies.

**Scope.** That the law formerly given of God may by this *New Repetition* of it be

be more declared, confirmed and applied to the present condition of *Israel*, and they thereby fitted and better prepared for the promised *Canaan*, upon which they were entering.

**Principal parts**, are ; The Preface; Narration, and Conclusion of the Book.

I. *Preface or Prologue*, c. 1 to 5. containing

1. A Narration. 1. Of Gods calling of *Israel* from *Horeb* to the promised Land, c. 1. 2. Of the execution of this call, Both by divine conduct against their enemies, c. 2. And by appointment to enter the land, c. 3.

2. An exhortation to obedience, c. 4.

II. *Narrative* containing the main bulk and substance of the book; c. 5. to 32. viz.

The Law, and Confirmation thereof.

I. The Law, shewing the way of well living.

1. Universall. c. 5.

2. Particular; where, Of the Decalogues Principle, and things Principled.

1. The Principle of the Decalogue is Gods love, whereof you have,

1. The Proposition. Wherein note 1. The manner and object of it; c. 6. 2. The opposites, Idolatry, c. 7. Ingratitude; c. 8. Pride; c. 9.

2. The conclusion. c. 10.

2 The

I. The things Principled, touch-

ing, 1 The place of divine wor-

ship, c. 11. 12. 2 The manner, c.

13. 14. 3 The time, c. 15. 16.

4 The persons which are to

performe worship to him. Who

are informed according to the

three parts of the soul, and this

either joyntly or severally.

Joyntly. 1 According to the

Rationall part; Where, Of per-

sons Ecclesiasticall and Politi-

call together, c. 17. Of persons

Ecclesiasticall apart, c. 18. Of

persons Politicall apart, c.

19. 2 According to

the Irascible part, in case of war

c. 20. 3 According to

the Concupiscible part, c. 21. 22.

Severally, where are both

Lawes, c. 23. 24. 25. And the

close of them, c. 26.

II. The confirmation of the Law by

certain Arguments, viz. 1 Signes c.

27. 2 Promises and threats. c. 28.

3 By solemn renewing of the Cove-

nant; partly, 1 By word Commina-

tory, c. 29. Promissory, c. 30.

2 By writing and instruments, c. 31.

III. Conclusion of the whole book, c. 32. 33.

34. Which is either,

1. Pro-

- I. *Prophetical* and Hortatory wherein is a double Prophecy. 1. Common touching the Church of the Jewes till the time of the Messiah, c. 32.  
 2. Speciall containing the blessing of the 12 Tribes c. 33.  
 2. *Historicall*, concerning the death of Moses, c. 34.

## II. THE PROPHETS.

THE PROPHETS wrote all the Bookes of the *Old Testament*, besides the *Pentateuch* of *Moses*. These *Prophets* inspired infallibly by the Holy-Spirit of Prophecy, wrote Books of three severall sorts, viz. 1. *Historicall*, 2. *Dogmaticall* or *Doctrinall*, and 3. *Propheticall*. The Hebrews, thus distinguish the Books of the *Old Testament*. 1. תורה *Therah* i. e. The Law, viz. the five books of *Moses*. 2. נביאים *Nebim* i. e. The *Prophets*. The *Prophets* they distinguish into two sorts, viz. 1. נביאים רשונים *Nebim Rishonim* i. e. The former *Prophets*; perhaps so called because they treat of the first *Prophets*, These are foure viz. *Joshua*, *Judges*, *Samuel* and *Kings*. And: נביאים אחרונים *Nebim Acharonim* i. e. the later *Prophets*.

phets; which they reckon up in foure Books also, viz. *Isaiah, Jeremiab, Ezekiel, and the twelve minor Prophets* which were anciently, joyned all in one volume, lest they through their smalnesse should be lost; That phrase seemes to favour this, *It is written in the Book of the Prophets*; Act 7. 42 the Prophet, *Amos* being cited, which is one of the *Minor, or lesser Prophets*. 3. כתובים i. e. *The writings*; by way of emphasis. See the Reason hereof in Rivet: *Isag. ad sacr. scrip.* c. 29. Sect. 16. The Greek calls these Books, Ἀγιογραφα; *Hagiographa* i. e. *The holy writings*, upon some such ground. Of this sort are eleven in this order in Hebrew, *Ruth; Psalmes; Job; Proverbs; Ecclesiastes; Song of Songs; Lamentations; Daniel; Esther; Ezra; Chronicles*; under *Ezra* comprehending *Nehemiab*, which some-times is called the *second of Ezra*, and the two Books of the *Chronicles* being reckoned as but one Book.

But the former Distribution of the **PROPHETS** books into, *1 Historicall*; *2 Doctrinall*, and *3 Propheticall*, (being both more consonant to the matter of these books, and to the method of our *Bibles*) shall here be followed.

## I. HISTORICAL BOOKS.

THE HISTORICAL BOOKS of the Prophets Relate the History of the



the Jewes, and of the Church of God among them, from the death of *Moses*, which was, when he was one hundred and twenty years old, *Deut.* 34. 7. *Ioseph Ant.* l. 4. c. 3. In 2493 year of the world; *Helvic*, untill the Period of the Persian Monarchy, possessed by *Alexander* the Macedonian called *Alexander* the great, who conquered the Persians, and got Dominion of *Asia*, about *Ann.* 3614 after the worlds Creation, *Helvic. in Chronolog.* So that these Books contain an History of about 1121 years continuance.

Of the History of the Jewes and of the Church of God, there are two Principall Parts or Periods, *viz.* 1. Of the Israelites Entrance into the promised land. 2. Of their Government and Condition, after that entrance.

## Joshuah.

**CH.** I. *Israel's* entrance into the promised land, is described in the Book of **JOSHUAH**. So called from the chiefe subject handled therein, *viz.* The Acts of *Joshuah*, the successour of *Moses*, the Governor and chiefe Captaine of *Israel*,

rael, under whose conduct they conquered the Land; Divided it by Line and Lot among the Tribes; and possessed it, according to all Gods faithfull promises in that behalfe unto their Fathers, *Josh.* 21. 43, 44, 45. and 23. 14, 15.

**P**enman of this Book some conceive to bee *Joshuah*, because it bears his name. But that Reason is not cogent; 1 Partly because the Bookes of *Judges*, *Ruth*, and *Kings*, beare their name, yet not Penned by them: 2 Partly because the denomination of this Booke is rather from the *Subject-matter*, then the *Author*. Other thinke *Eleazer* the High-Priest (whose death is recorded *Josh.* 24. 33. Gathered together the chief materials of which this Booke is compiled. It being the Priests duety, to leave upon Record all memorable Ecclesiasticall affairs for the benefite of after ages, and propagation of Religion. This more probable: but not certaine. *Alsted. Prae-cog. Theol.* l. 2. c. 119. *Johan. Calvin. Argument. in Lib. Josue.*

This Booke containes an History of almost eighteen yeares, viz. From the death of *Moses* to the death of *Joshuah*. *Jun. Argu. in Lib.*

lib: Jebosh. Gerh: loc: prim: de Scriptura, in exegefi: Sect: 125.

**Scope.** Of this Booke to demonstrate Gods exact faithfulness in performing all his promises made to the Fathers; that all his people may be encouraged to trust to him the better for ever. *Josh.* 21. 45, and 23. 14, 15.

**Principall parts.**

In this Book is an History of *Joshuah's Life and Death.*

**I. Of Joshuah's Life.** Wherein consider

1. His vocation, God calls him to bee Governour of Israel in Moses stead, c. 1.

2. His Administration, both in time of warre, and peace.

1 In time of warre, Whereof is laid downe,

1: A Narration. 1 Of sending the Spies to search the Land, c. 2. 2 Of the passing thorow Jordan, where The Antecedent passages and manner of it, c. 3. The Consequents upon it, c. 4. 5. 3 Of the Sieges and Victories; His first Victory over Jericho, c. 6. The impediment of his proceedings, the Accursed thing, c. 7. His

c: 7. His manifold and happy successe after removall of the Accursed thing, hee conquered all the Countrey, c: 8, 9, 10, 11.

2. A Repetition of his warlike exploits, &c. c: 12.

2. In time of Peace. Wherein are,

1. The distribution of the land of *Canaan*, under which are described, 1 The borders of the Land, c: 13. 2 The manner of the distribution, by Lot, c: 14.

3 The parties among whom the Land was divided, viz. The Israelites, c: 15. to 20. 4 The menslayers, &c. c: 20. 5 The Levites, c: 21.

2. The dismissal and remanding of the *Reubenites*, *Gadites* & half tribe of *Manasseh* to their Lot on the other side *Jord.* c: 22.

3. The exhortation and charge of *Joshuah* to the people before his death, c: 23.

II. Of *Joshuah's* death, and the things immediately Antecedent, and Consequent thereto, c. 23.

(II. *Israels* condition and Government after their entrance into the Promised Land. Which is Historically described, what it was. 1. Before their

their carrying away into Bayblon. 2 During the Captivity. 3 After the Captivity.

I. Before their carrying away into Baby-  
lon, and that either under the Judges,  
or the Kings.

I. Under the Judges.

And here we have two Histories, viz.  
One Common and Genrall: Ano-  
ther Particular.

## Judges.

**T**HE Common or Generall Hi-  
story, is the Book of JUDG-  
ES, so called, not from the Au-  
thors of it, but from the subject  
matter of it, in Hebr. שופטים  
Shophetim, i. e. Judges.

**Benman** of this Book the He-  
brewes thinke to bee Samuel. Al-  
sted. Præcox. Throl. l. 2. c. 119.  
Others thinke that every Judge re-  
corded the things acted in his own  
dayes respectively: and that Sam-  
uel, or Ezra, or Jeremiab, or King  
Hezekiab, (whose men copied out  
some of Solamons Proverbs, Prov.  
25. 1.) collected and digested them  
into one volume. Hugo Cardina-  
lis in Prolog. in hunc lib.

This

This Book contains an History of *Israels* Politic, and the state thereof from the death of *Joshuah*, till the Priest hood of *Eli*. How during that time *Israel* oft times Apostatized from God, for which God delivered them into their enemies hands; but upon their conversion to him, hee saved them by Judges raised up from among their Tribes, out of their enemies hands. It is an History of about 299 yeares, which may bee thus computed.

From *Joshuah's* death, to *Othniel's* 40 y. Judg. 3. 15.

From *Othniel's* death, to *Ehud's* and *Shamgar's* 80 y. 3. 0  
Thence to *Deborah's*

death, 40 y. 5. 31

Thence to *Gideons* death, 40 y. 8. 28

Thence to *Abimelech's*

death, 3 y. 9. 22

Thence to *T'holab's* death, 23 y. 10. 2

Thence to *Jair's* death, 22 y. 10. 3

Thence to *Jephre's* death, 6 y. 12. 7

Thence to *Ibzan's* death, 7 y. 12. 9

Thence to *Eton's* death, 10 y. 12. 11

Thence to *Abdon's* death, 8 y. 12. 14

Thence to *Samson's* death, 20 y. 16. 31

Scope of this Book, to shew  
what happie Halcyonian dayes  
Gods

Gods Church enjoyes under pious Magistrates. How severe God is against the sins, especially the idolatry of his own people; and yet how he remembers mercy in midst of severest judgements.

**Principall parts.** This Book being a Glasse discovering *Israels* calamity, and the cause thereof their sinne. Describes their Sinne;

I. As **Generall**, Universal & Common to all the tribes, viz. by the

1. Kinds or sorts of their sins:

1 Negligence in driving the Canaanites out of the land. c:

1. 2 Perfidiousnes, in Apostatizing from God to Idols, c: 2.

2. Effects or fruits of their sins viz. Five severall oppressions by their enemies, i. e.

1. *Syrians*, c: 3.

2. *Canaanites*, c: 4. and 5.

3. *Midianites*, where of *Gideon's* 1 Call, c: 6. 2 Acts Polemical, c: 7 & Political, c: 8.

3 Succellour, *Abimilech*, c: 9,

4. *Ammonites*. Here 1 The cause and effect of the oppression, *Israels* Apostacy and Repentance, c: 10.

2 The Remedy, viz. warre undertaken against *Ammonites*

nites: 11. Ephraimites. c. 12.  
 5. Philistines. Sampson being  
 avenger: Samsons Birth c. 13  
 Prosperity c. 14. adversity c.  
 15. and death c. 16. are at  
 large delineated.

II. As *speciall*, viz. 1 Idolatry Of  
 one family c. 17 Of the Tribe of  
 Dan. c. 18. 2. Lust of uncleanness,  
 Perpetrated, c. 19. Punished c. 20, 21.

## Ruth.

II. **T**He particular History under  
 the Judges, is the Book of  
 RUTH, so stiled from RUTH  
 the Moabiteesse a Gentile ( Moab  
 being one of the incestuous sons of  
 Lot Gen. 18. ) concerning whom this  
 Book treats, especially of her mar-  
 riage with Boaz, whose Pedigree,  
 by a Prophetick Spirit, is brought  
 down to K. David, Ruth, 4. 13. to  
 the end, Ruth bearing to Boaz, O-  
 bed; the Grandfather of David, of  
 whom according to the flesh Christ  
 came, Matth. 1. 5, 6. The Chald.  
 Paraphrast thinks that Ruth was the  
 daughter of Eglon King of Moab, but  
 that is not proved by any Scripture,  
 nor



nor is it likely that a Kings daughter would marry a Stranger, and leave her native Countrey to seek bread in another land, saith *Gerb. Augustine* refers the time of this History, to the Beginning of the Kings. *Aug. l. 2. de Doctrin. Christian. c. 8. Joseph. 5. Antiq. and Hugo Cardinalis* referre it to the time of *Eli*, the Priest. *D. Kimchi* in c. 1. *Ruth*. and other of the *Rabbines* ( as some note ) conceive ; That, *Boaz* who married *Ruth*, was that Judge which is called *Ibzan* Judg. 12. 8. who immediately succeeded *Iephth*. *Junius* and *Tremellius* comparing this History of *Ruth* with *Matth. 1. 5.* are of opinion, that this History fell out in the dayes of *Deborah*. *Annot. in Ruth 1. 1.*

But its certaine it fell out in the time of the Judges, *Ruth 1. 1.* though the particular time perhaps cannot so punctually be demonstrated.

*Benman* of the this History is not certainly knowne. Hebrews thinke *Samuel* penned it. *Alsted. in Praeoz. Theol. l. 2. c. 119.*

Many Writers annex this Book of *Ruth* as an Appendix to the Book of Judges, as they do the *Lamentations*,

mentations, to the Prophecy of Jeremiah. *Andr. River. I sag. ad sacr. Script. c. 29. p. 501.*

**Scope of this Book.** To delineate part of the Genealogy of *Christ*, Ruth 4. 18. &c. compared with *Mat. 1. 5. 6.* And to shew that salvation by *Jesus Christ* belongs to sinners of the Gentiles, as well as to the Jewes. *Christ* deriving his line not only from Jewes, but also from Gentiles and sinners. for the raising up of their Hope and Consolation in him.

**Principall parts.** In this History are discribed,

I. *Ruths Distresse* in her widowhood c. 1.  
 2. *Ruths Deliverance* from this distresse, which is

1. *Inchoate.* 1 By her gleaning in *Boaz* his field with his approbation, c. 2. 2 By her lodging at *Boaz* his feet in the threshing floor at her mothers appointment, he being a neer Kinsman c. 3.  
 2. *Consummate*, By *Boaz* his marrying of her c. 4.

II. *Under the Kings.*

And here we have three Histories compiled in six books viz. the two Books of *Samuel*, the two Books of  
 E Kings,

*Kings* and the two books of *Chronicles*, which Histories set forth the State of the Kingdome of *Israel* three wayes *viz.* 1 As the Kingdome was United of which the two books of *Samuel*. 2 As the Kingdome was Divided, of which the two books of *Kings*. 3 As the Kingdome was both United and Divided, of which the two books of *Chronicles*. As *Trelcatius in Oeconomiz Bibliorum*, well observes: And as the matter of these Histories doth clearly evince,

I. The UNITED State of the Kingdome of *Israel*, is described what it was, both under the *Kings*. 1 By *Election*. and 2 By *Succession*. And how it increased and flourished whilst so united.

## I. Samuel.

I. Under Kings by ELECTION, The Kingdomes Condition is recorded in the I. Book OF S A M U E L. So called, either from the matter or subject herein handled, *viz.* The History of S A M U E L, which takes up a great part of the book. As *Alsted.*

in *Prælog: Theol: l. c: 129.* Or also from the instrumentall efficient cause, or *Penman* of this Book. *SAMUEL* being supposed to have penned this Book, tillc: 25. *David* the rest. *Gloss: ordinat.* *Junius* and *Trem.* are of opinion, that *Samuel* had a great share in penning of these two Books that bare his name; and that *Nathan* the Prophet, and *Gad* the *Seer* penned part thereof, from that intimation, *1 Chron: 29. 29.* which words of *Samuel*, *Nathan* and *Gad* seem to bee the two Books of *Samuel*, penned by them three. *Jun: in Annot: in 1 Chron: 29. 29.* By the Greek and Latin, it is also called the *1 Book of Kings*, because the latter part of it containes the History of *Saul*, the first King of *Israel*.

This History treats of the last Judges, viz. *Eli*, and *Samuel*, and of the first King, viz. *Saul*. Declaring when and upon what occasion the LORD changed the Government by Judges into a *Regall Government*, viz. In dayes of *Samuel*, and upon occasion of the extreame wickednesse of both *Elye's* and *Samuels* Sonnes, c: 1. to

9. As also how *Saul* carryed himselfe both in life and death: and how God prepared *David* for the Throne, *Saul* being rejected. It is an history of about 80 yeeres continuance. viz. Under *Ely* 40 yeeres, 1 Sam. 4. 18. And under *Samuel* and *Saul* 40 yeeres, Act. 13. 21.

**Scope:** To discover mans mutability, but Gods immutability in all the Revolutions and alterations of Families, and Commonwealths: viz. In their Constitution, Administration, and Alteration.

### **Principall parts.**

This Booke treats of the affaires of *Israel* under a double kind of civill Government,

I. *Aristocraticall* under *Samuel* the Prophet, and Judge. Whose,

1. *Birth*, is recorded, c: 1.

2. *Calling*. Where, of *Eli* his Predecessour; & of his Sons; whose I. Grievous sin is recorded, c: 2. II. Severe punishment is, I. Foretold by *Samuel*. c: 3. I. Inflicted by God, where of the warre, Acted c: 4. Finished, where we have a description

tion. 1. Of the Philistines punishment, c: 5. And of their restoring the captivated Ark, c: 6. 2. Of Israels Repentance, c: 7.

II. *Monarchicall*, under a King.

1. To be elected, what a one he was like to be, c: 8.

2. Actually elected, what a one he proved, evidenced, in *Saul David*.

1. *Saul*, described. 1. As elected, where are laid down his calling, c: 9. Unction, c: 10. Warlike successe, c: 11.

2. As rejected. The causes of which rejection are related, viz. 1. The peoples sin, c: 12. 2. Sauls unbelieve, c: 13. Rashnesse in judging, c: 14. And disobedience, c: 15.

2. *David*. Touching whom are declared, His

1. *Election*. Where note 1. His call, c: 16. 2. His Preparatory conquest of *Goliath* c: 17. 2. Advancement into Sauls family, c: 18.

2. *Ejection*. *David* being exiled. 1. In his own Country, c: 19, 20. 2.

Out of his Country, c: 21,  
to 30.

3. *Advancement.* 1. By  
his Victory, c: 30. 2.  
By Saul's Death, c: 31.

## II. Samuel.

**II** UNDER Kings by S U C C E S-  
S I O N. In this respect  
the Kingdom's state is declared  
in the II. of S A M U E L.  
So called for Reasons formerly  
mentioned. Its also by the *Greek*  
and *Latin* stiled *The second Book*  
*of Kings*, because therein the Hi-  
story of *David* the *second King* of  
Israel is continued.

This is an History of about 40.  
yeeres continuance, 2 Sam. 5. 5.  
An History of Davids Kingdome,  
may well be called *The Annals of*  
*David*.

**Benman**; some thinke to be  
the High-Priest; or some Di-  
sciple of *Samuel*, who yet for ho-  
nours sake gave the Booke his Ma-  
sters name. *Alfred. Prælog. Theol.*  
*L. 2. c: 120.* But rather it is  
probable, that the latter part of  
the

the I. Of *Samuel*; and this whole Booke of the II. Of *Samuel*, were Penned by *Nathan* the Prophet, and *Gad* the Seer. 1 Ch. on. 29. 29.

**Scope.** To declare Gods Faithfulness in delivering of his owne from distresses. That diuers great infirmities are incident to Gods uprightest servants. And That (like checker-worke) their prosperity is intermingled with crosses and calamities.

**Principall parts**, In this Booke; (which is a description of Davids Kingdome) we have a Narration of Davids 1 *Life* and 2 *Death*.

1. *Davids Life* is represented as it was 1 *Glorious*, and as it was 2 *Ignominious*.

1. As it was *Glorious* in his Royall inauguration. Where consider things,

1. *Antecedent*, viz. 1 His mourning for *Sauls* death, c: 1. 2. His returne into *Judea* c. 2. 3. His war with the House of *Saul*, c: 3. 4.

2. *Concomitant*. He is confirmed King By all *Israel*, c. 5.

3. *Cōsequent*, viz. 1. *Ecclesiasticall*



call, as his fetching up the Ark to Sion, c. 6. His purpose of building God an house, c. 7.

2 *Polemical* or warlike, c. 8.

3 *Political*, or civil, c. 9, 10.

2. As it was *Ignominious*; and that

1. By his sins, *Adultery* and *Murder*, committed, c. 11. corrected, c. 12.

2. By his sorrows.

1. Private, 1 In *Amnon*, by his Incest, c. 13. 2 In *Ab-solom*, where are declared, his Restitution: c. 14. His Sedition begun, c. 15. Continued, c. 16. Concluded, c. 17, 18, 19.

2. Publique. 1 Sedition of the people, c. 20. 2 Famine three years, c. 21.

II. *Dauids death*. Occurrents Antecedent thereunto. 1 His gratulatory and laudatory Psalme, c. 22. 2 His sweet Swanlike Song, and Testament, c. 23. 3 The Pestilence upon his numbring the people, c. 24.

II. The DIVIDED state of the Kingdom of *I/rael*, and how upon that division it decreased & came to ruine, is laid down in the two Books of *Kings*.

This

This division and decay of the Kingdome is laid downe two wayes. 1 According to the *Causes* and *Beginnings* thereof. 2 According to the *Progresse* thereof.

## I. Kings.

I. According to the causes and first beginnings of his Division and decay thereupon ensuing. These are set forth in the I. of KINGS. This Book is stiled in מלכים *Melacim*, i. e. 1 Of Kings. By the Greek and Latine, the III. Of Kings. The History of the Kings, both of *Judah* and *Israel*, being the subject matter of the Book.

In this book the causes and first beginnings of the Kingdomes division and decay are laid downe, partly by way of *Opposition* of the flourishing state of *Dauids* Kingdome united under *Solomon*, c; 1. to c; 11. Partly by way of *Exposition* of the occasions (viz. *Solomons* sinnes, *Gods* justice, *Solomons* death, c; 11.) and of the first

beginnings of the division and decay of the Kingdome under *Rehoboam*, to whom onely two Tribes were left subject, *Judah* and *Benjamin*, 1 Kings 11. 21. And under *Jeroboam*, to whom the other tenne Tribes revolted: and afterwards under their successours severally. So that in this book are the Acts of five Kings of *Judah* after *Solomon*, viz. *Rehoboam*, *Abijam*, *Asa*, *Jehoshaphat*, *Jehoram*: and of eight Kings of *Israel*, viz. *Jeroboam*, *Nadab*, *Beasba*, *Elah*, *Zimri*, *Omri* and *Tibni*, *Ahab*, *Ahaziah*.

This is an History of 118 years, viz. Under *Solomon* 40 years, 1 King. 11. 42 Under the rest of the Kings of *Judah*, 78 years, for *Reh-boam* Reigned 17 years, 1 Kings 17. 21. — *Abij-m* 3 years, 1 Kings 15. 2. — *Asa*, 41 years, 1 Kings 15. 10. — *Jehoshaphat*, 17 yeares 1 Kings 22. 51. — In all 118. years

**Benman** of this Book, and also of the second Book of Kings is conceived not to bee any one man, but divers. Though the Hebrews would have them to bee written by *Jeremiah*. Others

thers thinke that the Churches History, which was written by divers, was digested and collected into volumes, either by *Ezra*; *Ger. loc. Com. 1 de Scriptura. in Exegefi. §. 129.* Or by the chiefe Priests and Prophets as the Churches Pub. Actuaries. *Altel. Præcog. Theol. 1. 2 c. 120.* However, it seems evident, that the beginning of 1. of *Kings*, touching *Sol muns* Reigne, was written by *Nathan*, *Abijah* and *Id'o*, 2 Chron. 9. 29. See *Jun. in loc.* And other parts by *Jeha son of Canani*, 2 Chron. 20 3. See *Jun. Annot. ibid.* And by the Prophet *Isaiab*, (as *Junius* thinks,) partly in his Prophecy, partly in the book of *Kings*, 2 Chron. 26. 22.

**Scope.** To shew how the Piety of *Kings*, preserves their kingdoms in unity, and flourishing prosperity; But the sinnes and wickednesse of *Kings*, especially their idolatry, whereby they divide themselves from God, brings Divisions into their Kingdoms, and consequently ruine upon themselves, their families and Dominions.

**Principall parts**, might bee pointed out, according to the periods

riods of every severall Kings reigne, but rather thus. This book containes the *increase* and *decrease* of the Kingdome of *Israel*.

I. *Increase* of the Kingdome under *Solomon*, whose Life and Death are recorded

I. *Solomons* Life. Therein consider his

1. Election, c; 1. 2.

2. Administration or Government of the Kingdom, where note 1 His great Prudence, c; 3. 4 2 His Magnificence in Building, The Temple, c; 5. 6, 8. His own house In *Lebanon*, c; 7. The Kings house more publique, c; 9. 3 His condition Prosperous, c; 10. Adverse, c; 11.

2. *Solomons* Death, c; 11.

II. *Decrease* of the Kingdome once Divided; and this under

1. The Kings of *Judah*, 1 *Rehoboam*, c; 12. 14. 2 *Abijah*, c; 15. 3 *Asa*, c; 15. 4 *Jehoshaphat*, c; 22. 5 *Jehoram*, c; 22. v. 50.

2. The Kings of *Israel* contemporary to the Kings of *Judah*, viz. 1 *Jeroboam* c; 12. 13, 14. 2 *Nadab*, c. 15. 3 *Baasha*, c. 16. 4 *Elah*, 5 *Zimri*, 6 *Omti*, c; 16. 7 *Ahab*;

*hab.* 1 Whose stock is recorded  
c; 16 from *vers.* 18. 2 Whose  
prosperous state is declared, In  
respect of *Elijah's* Presence.  
Here are considered, *Elijah's*  
Ambassage to the King, c. 17.  
18. *Elijah's* exile, c; 19. In re-  
spect of *Ahab's* double victo-  
ry, c; 20. 3 Whose Acts and  
manners are described, c; 21.  
4 Whose death is delineated,  
c; 22. 8 *Abaqiah*, c. 22. *ver.*  
31. &c.

## II. Kings.

**A** According to the *Progresse and*  
*Growth of the Kingdoms di-*  
*vision* and the miserable ca-  
lamities, growing and increasing there  
upon. This is related in the 11. of  
K I N G S called in Hebrew, **מלכים** 11. *Melachim*, i. e. *The*  
*second of Kings.* By the Greek and  
Latine, *The fourth of Kings.* The Hi-  
story of the *Kings* being still continued  
in this Book.

This Book is an History of about  
320 years, under 12 Kings of *Israel*,  
and 16 Kings of *Judah*.

*Under*

Under 12. Kings of Israel, 162 years.

Ahaziah 1 yeare. 1 Kings 22. 52.

Joram 11 yeare. 2 Kings 3. 1. & 8. 25.

Jehu 28. yeare. 2 Kings 10. 36.

Jehoahaz 17. yeare. viz. 15 alone, and two with his son, 2 Kings 13. 1. 10.

Joash 16 yeare 2 Kings 13. 10.

Jeroboam 41 yeare. 2 Kings 14. 23.

Zehariah 6 moneths 2 Kings 15. 8.

Shallum 1 moneth 2 Kings 15. 13.

Menashe 10 yeare. 2 Kings 15. 17.

Pekachiah 2 yeare. 2 Kings 15. 23.

Pekah 20 yeare. 2 Kings 15. 27.

Hosheah who reigned 18 y. viz. 9 y. free.

2 Kings 17. 1. and 9. y. a tributary to the King of Assyria, by whom at last he was carried captive, ver. 6.

Under 16 Kings of Judah, 320. year.

Jehoram 12 y. viz. 8. alone, and 4 with his father Jehoshaphat 2 Kings 8. 17.

Ahaziah 1. y. 2 King 8 26.

Ataliah 6 year, 2 Kings 11. 3.

Joash 40 y. 2 King. 12 1. 37. Iunius.

Anaziah 29 yeare. 12 of which in exile, 2 Kings 14 2.

Azariah or Uzariah 52. yeare. 2 Kings 15, 5.

Jotham 16. yeare. 2 King 15. 33.

15. yeare Iun.

Ahaz 16. yeare, 2 Kings 16. 2.

14. year Iun.

Hezekiah

*Hezekiah* 29. year, 2 King. 18. 2.  
*Manasses* 55. yeare, 2 King. 21. 2.  
*Ammon* 2 yeare, 2 Kings 21. 19.  
*Josiah* 31. yeare. 2 King. 22. 1.  
*Joahaz* 3. moneths 2 Kings 23. 36.  
*Jehoiakim* 11. yeare, 2 Kings 23. 36.  
*Jehoiachin* three moneths 2 Kings 24. 8.  
*Zedekiah* 11 year, 2 Kings 24. 18.  
 Thence till *Jehoiakims* advancement, 26.  
 year, 2 Kings 25. 27, 30.

**Penmen** of this 11. of Kings, See in Penmen of 1. of Kings.

**Scope**; to delineate Gods verity in his Promises and Threats, together with his severity in his judgements. The continuall Revolution of Families and States, The mischief of sinne, especially in Magistrates, dividing them and their people from God, and consequently themselves amongst themselves, till both Kings, people and Kingdomes be ripe and ready for desolation.

**Principall parts**, may be considered either according to the Reign of the severall Kings of *Israel* and *Judah*, as afore. Or as followeth; This Book declareth,

The state of the Kingdomes of *Israel* and *Judah*, together with their defection and declining;

1. Severally



1. Severally of the Kingdome of *Israel* under 1 *Abaꝓiab*, c: 1. 2. 2 *Joram*, where of *Elisba's* miracles, c: 3. 4. 5. Oracles or Prophecies, c: 6, 7. 8.
2. Joyntly of *Israel* and *Judab*, parallel'd as it were together, c: 9. to 18.
3. Severally of the Kingdom of *Judab*, whose.
  1. Weakning, is recorded 1 Under a good King *Hezekiab* c: 18. 19. 20. 2 Under a bad King *Manasseh*, c: 20. 21.
  2. Reparation is indeavoured by *Josiah*, c: 22. 23.
  3. Subversion is 1 Begun c: 23. 24. 2 Accomplished c: 25.

III. The UNITED and DIVIDED State of the Kingdome is laid downe in the two Books of *Chronicles*, with some further Additions and Amplifications to the former Histories. This is done two wayes.

## I. Chron.

1. According to the UNITED State of the kingdome in I. Q.

I. OF CHRONICLES, so called because the Acts of former times are herein *Recorded* or *Chroni- cled*. In Hebr. דִּבְרֵי הַיָּמִים *Dibre Haijanim*, i. e. THE WORDS OF D A Y E S, because they are as a *Sacred D I A R Y*; reporting the Acts and Occurrents in the Church of God, and Civil States both Do- mestic and Forrein. *Munsterus* not unfitly styles them *Libros Annalium*, i. e. *The Books of Annals*. *Annals* barely declaring matters of fact for divers yeares in order; as, *Gellius* notes l. 5. N. A. c: 18. These two Books are the *CHURCHES ANNALS*. In Greek these two Books are called Βιβλος παραλειπομενων *Biblei Paralipomenon*, i. e. *The Books of things omit- ted*: or, THE BOOKS OF R E- M A I N E S : because some things omitted, or not fully described in the *Pentateuch*, *Joshuah*, *Judges*, *Ruth*, *Samuel* and *Kings*, are here Summa- rily explicated, and supplied.

This I. of *Chron.* Principally in- sists upon the History of *David*, Re- lating his Genealogy from the *first Adam*, and so forwards towards the *second Adam*, wherein the 12. tribes and their families, &c. are recorded c: 1. to 10. And his famous Acts c:

12. to

10. to the end of the Book ; so that this book is a **Compendious Chronology** of all the former Books to the *Books of Kings*, of things from the worlds Creation, till about the yeare 2985, viz. of

Genesis — 2368 y.	} All which have been above particularly explained and demonstrated. So the I. of <i>Chronicles</i> is the longest History of any one Book in the whole Bible.
Exodus — 142 y.	
The other Books of <i>Moses</i> 39 y.	
Joshuah 17. almost 18 years.	
Judges — 299 y.	
I. Of Samuel 80 y.	}
II. Of Samuel 40 y.	
2985	

*Hierom* calls the *Chronicles*, *Instrumenti veteris Epitomen*, &c. *The Epitome of the Old Testament*; and that it is of such Consequence, that whosoever would arrogate to himself the knowledge of the Scriptures without it, doth but mock and abuse himself. *Hieronym.* in *Ep. ad Paulin.* And again styles it, *Totius divinae Historiae Chronicon*. i.e. *The Chronicle of the whole Divine History.* *Hier.* in Prolog. Galeat.

**Benman** of this and the second Book is uncertaine. *R. Salomo. R. D. Kimchi*, think it was *Ezra*. Saith, *Alsted. Praecog. Theol. l. 2. c. 120. Junius*

nus also is of the same judgement. *Jun. Annot. in 1 King. 11. 41. and in his argument before 1 Chron.* The Argument that generally inclines them all to this opinion, is, That the same words which are used in the close of the Chronicles, *2 Chron 36. 23.* are also used in the beginning of *Ezra. Ezr. 1. 1, 2, 3.*

**Scope.** The primary Scope of this Book seems to be this; Clearly to describe the Line and Genealogy of CHRIST, the Messiah promised to *David, Abraham, and Adam*: That when in fulnesse of time Christ shou'd be revealed and performed, the Church might infallibly know, that he was the *Promised SEED OF THE WOMAN.*

**Principall Parts.** This *first Book of Chron.* describes the Israelitish kingdome in its *1 Foundation, and 2 Administration.*

I Founda-  
tion  
Where  
of

1 The General Gene-  
alogy of all Nations  
from Adam to Jacob  
c. 1.  
2 Particular Genealo-  
gy of the Nation of Israel  
by the twelve Tribes  
c. 2. to 9.

Here is  
a Chron-  
icle of

1 The Pen-  
tateuch.  
2 Joshua.  
3 Judges

II Ad-



This Book relates the Historie of the Israelitish State from the beginning of King Solomons Reigne, till their returne from the Babylonish Captivity, which fell out about the first yeare of Cyrus King of Persians. Setting down both the union and flourishing condition of the Kingdome, under Solomon. But the Division and decay of the Kingdome thence ensuing, till it came to utter ruine. So this Book containes an History of about 472 years.

From Solomon to carrying away of Jehonians,

401.

In the Captivity, — 70.

Under Cyrus the Persian, — 1.

As Jun. and Tremell. compute.

So that this Booke is an Epitome or Chronicle of the two Books of Kings, with Additions. If wee consider the Bookes of Samuel, Kings, and Chronicles, all together, they containe an Histori- call Narration, How the Kingdome of Israel 1 Began under Samuel: 2 Increased under David: 3 Flourished under Solomon: and 4 Failed under Zedekiah; thus it endured almost 565 years,

Benman. see in 1 Chron.

Scope, For substance the same with that of the two Books of Kings.

Principall

**Principall Parts.**

This Book contains an Historicall Narration of the Kingdome of Israel's,

I. *Flourishing*, or increase under King *Solomon*. Touching *Solomon* are recorded, his

1. Vertues, c. 1.

2. Buildings.

1. Sacred, viz. The Temple where, 1 His Preparation for it, c. 2. 2 His extruction or building of it, viz. Of the Temple, containing, c. 3. And of the Holy utensils, contained in it, c. 4. 3 His Dedication of the Temple, Partly by Dedicated things, especially the Arke brought into the Temple, c. 5. Partly by praise and prayer, c. 6. Partly by Sacrifice, c. 7.

2. Civil, viz. Severall Cities which he builded, c. 8.

3. Condition and Death, c. 9.

II. *Fading*, or decrease under the following Kings of *Judah* and *Israel* (the Kingdom being divided) till the returne from Captivity in the Reign of *Cyrus*. Where note five concussions of shakings of the Kingdome under these ensuing Kings, viz.

Rehoboam

Rehoboam,	c: 10, 11, 12
Abia,	c: 13
Asa,	c: 14, 15, 16
Jehoshaphat,	c: 17, 18, 19, 20
Jehoram,	c: 21
Ahaziah,	c: 22
Joash,	c: 23, 24
Amaziah,	c: 25
Uzziah,	c: 26
Jotham,	c: 27
Ahaz,	c: 28
Hezekiah,	c: 29, 30, 31, 32
Manasseh,	c: 33
Amon,	c: 33
Josiah,	c: 34, 35
Joahaz,	} c: 36.
Jehoakim,	
Jechoniah,	
Zedekiah,	

II. After the people of Israels **CAP-  
TIVITY** in which regard wee  
have their **REDUCTION**, or bring-  
ing back from the Captivity of Baby-  
lon Historically declared: And that  
two ways. 1 According to the truth  
and manner of it. 2 According to  
the fruit and event of it.

**Ezra.**



## Ezra.

1. **T**He truth and manner of Gods peoples RETURN FROM BABYLON, is contained in the book of EZRA. So called from Ezra the Penman of it; whose Acts also are the chief subject-matter of it. Some count and call Ezra a Prophet. *Lactant. lib. 4. Just. c; 11.* But *Augustine* doubts whether hee may be called a Prophet, *Aug. l. 18. de Civit. Dei c; 36.* *Hierome* saith he was *Josedech*, whose sonne was *Jesua* the High-Priest. See *Ludovic. Viv. in lib. 18. de Civit. Dei c; 36.* But how can he be denyed to be a Prophet, when Christ himselve stiles all the books of the old Testament *Moses and the Prophets*, *Luke 16. 29, 31.*

This is certaine, Ezra was a Priest, *Ezr. 7. 11, 12.* Hee was of the house and lineage of *Aaron*; see his pedigree, *Ezr. 7. 1, 2, 3, 4, 5.* A most expert and ready Scribe in the Law of *Moses*, *Ezr. 7. 6, 10, 11.* He was sent with Commission by *Artaxerxes* from *Babylon* to *Jerusalem*, &c. *vers. 11. &c.*

Zerub-

Zerubbabel restored the Temple: *Ezra* the worship of God: *Nebemiab* the City of Jerusalem.

This Book, and that of *Nebemiab* following, are by the Hebrews, reputed as but one volume, and that is called by them the I. of *Ezra*, this the 2. of *Ezra*. *Hieronym. in Epist. ad Paulin.* and *Lactant. Instit. l. 4. c. 11.* The Greek and Latin divide them (as our English) into two books, the former being ascribed to *Ezra*, the latter to *Nebemiab*. The book of *Ezra*, in order well follows the *Chronicles*; for the very words which conclude the *Chronicles*, 2 Chron. 35. last, doe begin this book of *Ezra*, *Ezra* 1. 1, 2, 3. not only intimating, that *Ezra* was probably Penman of them both, but also that in this Book the History is continued. In *Ezra* is declared the Jews returne from Babylon. And it is an History for about 146 years viz. From the Edict of *Cyrus*, to the nineteenth year of *Artaxerxes* *Mnemon*. As

<i>Junius</i> computes, of	
<i>Cyrus</i> and <i>Cambyfes</i>	9
<i>Magi</i>	1
<i>Darius</i> <i>Hystaspis</i>	36
<i>Xerxes</i>	22
<i>Artaxerxes</i> <i>Longimanus</i>	40
<i>Darius</i> <i>Nochus</i>	19

*Artaxerxes Mnemon* — 19

**Scope.** To evidence how punctually faithfull and asufficiently able God is, in performing of his Promises to his Church and people in their season, touching their deliverance and Restauration, against all impediments, improbabilities and seeming impossibilities. For he made *Cyrus* an heathen King his shepherd and nursing father to his Church to bring them out of *Babylon*, wherein they were as helpless and hopelesse, as dead bodies or dry bones in a grave, *Ezek.* 37. 2, 3, 11, 12, 13. To build the Temple and *Jerusalem*, *Isa.* 44. 28 and 45. 1. &c. compared with *Ezra* 1, 1, 2. &c.

**Principal parts.** In this Book are laid downe touching the Jewes returne.

1. *The causes* of their return from *Babylon*, viz. 1. Instrumentall, *Cyrus* his Grant, c. 1. 2. Material, Persons returning, c. 2. 3. Finall, the Restauration of the Temple, and worship of God, c. 3.

2. *The Impediments* of their Returne

1. Recited viz. The *Samaritanes*. c. 4. and the Ruler of *Canaan*, c. 5.

2. Removed, by the Renewing of *Cyrus* his Edict, c. 6.

3. *The*

3. The successe of their Returne, where, are described, 1 Ezra's Commission, c: 7. 2 His execution of his Commission, c: 8. 2 The Reformation of mixed marriages, which are Described, c. 9. Abolished, c. 10.

## Nehemia.

**H. THE Fruit and Event of the Jews RETURNE FROM BABYLON,** is laid down in the Book of NEHEMIAH. So called, 1 partly because *Nehemiah* was *Benman* of it, *Neh. 1. 1.* 2 Partly because the Acts of *Nehemiah* are the Principall subject-matter of the Book, *Nehemiah* being the great Repairer and Restorer of the holy City *Jerusalem*. It is by some called the II. of *Ezra*; Because the History begun by *Ezra*; touching the Jewes returne from *Babylon* is here continued. *Nehemiah* is supposed to be the same who is called the *Tirshatha* *Ezr. 2. 63.* So *Munsterus. Neh. 8. 9.* which signifies, a Cup-bearer, *Gerh. ex. in loc. 1. de Scrip. S. 132.* but in the Chaldee tongue is a Title of Dignitie and Honour. *R. Aben Ezra*, saith *Gerh. Translated Legatus Regis; i. e. The*

*Kingslegare*, Ambassadour or Commis-  
sary, by *San. & Tron.* (who yet interpret  
this rather of *Sarbarzar*, whom many  
think to be *Zerubbabel*;) In the margin of  
our English Bibles it is rendred, *Gover-*  
*ment*, He was the son of *Hachabiah*, *Neh.*  
*1. 1.* and Cup-bearer to King *Artaxer-*  
*xes*, in the twentieth yeare of his  
Reigne, *Neh. 1. m.* and *2. 1.* The  
Kings Palace was at *Sushan*, *Neh. 1. 1.*  
that being the Metropolis of *Persia*, which  
*Darius Hyfaspas* built. *Plin. N. H. 1. 6.*  
MAGNIFICENT

In this Book are declared like happie  
fruits of the Jews returne both in reference  
to the Politique and Ecclesiastick state. It  
contains an Historie of about 55 yeares, as  
*Ger: Loc: Com: Supradist, & James in*  
*Annot: New: viz.* . . . . .  
From the twentieth yeare of *Artaxerxes*  
*Mnemon*, *Neh: 2. 1.* . . . . . 14  
Thence of *Darius Orban* . . . . . 23  
Thence of *Astages* . . . . . 3  
Thence of *Darius the last* . . . . . 5  
or *Darius* To let us know how deep  
and desperate the distresses of the  
Church may grow, before God will  
restore her. How difficult, slow and  
perplexed a work the work of Refor-  
mation is, both by reason of adver-  
saries to be opposed, and Publick cor-  
ruptions to be removed. How easily  
and

and wonderfully God can bring Reformation to perfection against all impediments whatsoever, when he is resolved to carry it on. What excellent and usefull instruments, pious and faithfull Magistrates are for the accomplishing both of Civill and Ecclesiasticall Reformation; *Nehemiah* being a lively Pattern of a true Reformer indeed.

**Principall parts.** This Book sets forth the Restauration of *Hierusalem*, and this By,

I. *Reparation* of the wals, gates and buildings, where consider

1. The cause of it. 1 Principall God. c: 1. 2 Instrumentall *Nehemiah*, c: 2

2 The worke it selfe. 1. Begun. c: 3.

2 Hindred by impediments; Externall. c: 4 Internall c: 5. Mist c: 6. 3 Perfected, c: 6.

II. *Reformation* both of the state Politick and Ecclesiastick, c: 17. to 19. Hereunto appertain.

1 The Custody of the City. The Number of the Captives that returned; (*viij. 49. 94. 2. Neh. 7. 66, 67.*) and the Oblation; c: 19.

2 A Description of two Festivals; c: 18.

3 The peoples publick repentance in a Solemne Fast, testified by a Solemne Covenant made and subscribed for

Reformation, c: 9. 10. 4 The inhabitants of *Jerusalem*, viz. Rulers, Volunteers, and men chosen by Lot, c: 11. 5 The number and offices of the Priests, with the Dedication of the wals of *Jerusalem*, c: 12. II. *Correction* of such corruptions and miscarriages, as had risen in *Judea*, in *Nebemiab's* absence, c: 13.

## Esther.

III UNDER the J E W E S C A P-  
TIVITY in *Babylon*, and  
other places out of *Judea*; The condi-  
tion of the Church is described in the  
Book of E S T H E R; stiled by the He-  
brews, מִגִּלְתָּא עֶסְתֵּר *megillath Est-  
her*, i. e. *The volume of Esther*. so de-  
nominated from *Ester* the Queen a  
Jewish, whose faithfull service, done  
for the oppressed Church and people  
of God in extremity of straits, is the  
primary subject of this Booke. Some  
writers exclude this Book out of the  
Canon of Scripture, as *Melito in Euse-  
bius*, lib: 4 c: 25. *Asbanasius in Sy-  
nopsi. and Nazianzen. in Carm. de  
Script.* But the Hebrews and primitive  
Christians. with other writers unani-  
mously,

mously receive it as part of the Canon.

**Penman** is not so unanimously determined upon among Authors. Some thinks it was written by the men of the great Synagogue. R. Mo's is said to be of this opinion. Or by **Jaachim** the Priest, sonne of **Jesus** the High Priest. **Ptolemaeus** in *Chronol.* Or, by **Mordecay**, as is conjectured, partly from *Chap. 9. 20, 23.* As the *Latine* **Fabry.** The ground of whose conjecture seemes to come short. Or by **EZRA** or **NEHEMIAH**, who wrote the two former Histories of the Church of like Nature. *Isidorus: Alsted: Praef. Ibeol: 1. 4. c. 120.* But **Eusebius** in his *Chronicles* supposeth that the **Penman** was after **Ezra**.

This Book contains an History of the Church under the Reigne of **Abasuerus** King of **Persia**, from the third year of his Reigne, *Esth: 1. 1, 2, 3.* till the end of his Reigne, viz. about 20 years (for he reigned in all about 21 or 22 years) This **Abasuerus** is conceived to be **Xerxes** sonne of **Hystaspis**, *Ezr. 4. 6. lun. Annot.*

The time of this History is thus computed. **Abasuerus** makes his feast in his third year, *Esth: 1. 3.*



Marrieth *Eſther* in his ſeventh yeare,  
*Eſt. b. 2. 16.*

*Haman* conſpires againſt the *Jewes*, and  
 is hanged, in his twelfth yeare, *Eſt. b. 3. 7.*  
 and 7. 10.

Thence *Eſther* reigns till the end of  
 his Reigne, *Mordecai* being, chiefly Go-  
 vernour, 19. y. *Helviſ. chron.*

**Scope**, moſt lively to manifeſt a Howe  
 ſingularly vigilant God is over his Church  
 in extreameſt ſtraits and deepeſt dangers;  
 not only to preſerve her from them, and  
 advantage her by them; but alſo to returne  
 the plots of her cruell enemies upon their  
 own heads, when they are neareſt ex-  
 ecution.

**Principall parts**. This Book declares  
 the *Jewes* deliverance from *Hamans* plot,  
 both by what meanes and in what manner  
 it was delivered.

I. Means of deliverance, *Eſther* ad-  
 vanced. Of whoſe advancement,  
 here's 1. The occaſion c: 1. 2. The  
 manner of it. c: 2.

II. The manner of the deliverance, where  
 are laid downe

1. *Hamans* cruell Plot againſt the  
*Jewes*. c: 3.

2. The perill enſuing upon this  
 Plot, 1. Generally to all the *Jewes*  
 c: 4. 1. Particularly to *Mordecai*  
 himſelfe.

3. Gods

3. Gods countermining of *Haman's* undermining designe.

1. By advancement of *Mordecai*.

c. 6. 2. By ruining of, *Haman*. c. 7

2 Of the rest of the Jewes enemies, whose slaughter was Impetrated, c. 8. Perpetrated. c. 9. 3. By producing out of all an happy, prosperous quiet condition to his owne people.

## II. DOCTRINAL BOOKS.

The DOGMATICAL, or DOCTRINAL Books. Thus farre of those Books which are more properly *Historicall*; Now of the Bookes which were written in the same times with the former, which declare to us the will of God in a more *Doctrinall* way, and therefore for distinction sake called, DOCTRINAL. They are also called the *Poeticall* Books, because it is conceived that they or most of them in Hebrew were written in *Metre*, or *Poeticall Measures*; which now are not so easie to be found out.

These DOGMATICAL Books containe in them Doctrines.

1. Of more speciall and particular reference to some particular individual person.
2. Of more Generall reference and respect to all.

## Job.

**D**Octrines of more speciall reference to a particular person, are laid down in the Book of JOB; so called, because that precious man **Job** and his various condition is the chiefe subject-matter of the Booke. Some thinke that there never was such a man in the world as this **Job**, of which this Book speaks: but account this Book rather *Parabolicall*, then *Historicall*. *R. Moses Ben. Matmon* in more *Nebuchim* part 3. §. 22. *And Thalmud. Ord. 4. Tract. 3* But this dreame is sufficiently refelled by that honourable mention that is made of this renowned **Job** in other Scriptures both in the Old and New Testament *Ezek. 14. 14, 20. Jam. 5. 11.*

Who this **Job** was, is more doubted.

I. Some thinke that **Job** came of **Nabor** *Abrahams* brother, and that he was the third from **Nabor**: thus **Nabor** — **Ur** — **Job**; and that he lived about that time that *Israel* was in *Egypt* *Alsted. Chron. p. 100 and p. 115.*

p. 11. and p. 502. And Hieronym. in *Q. Hebr. Rom* 4. fol. 96. Seemes to incline hèreunto; especially; seeing Job is said to dwell in the Land of Uz, Job 1. 1. and Uz was one of Nubors sonnes, Gen. 22. 21. But that Land seems not to have received its name of Uz coetaneous to Abraham; but rather from Uz sonne of Aram Sem's Nephew presently after the flood, Gen. 10. 23. As Gerb. well notes, in *exegeſi. loc. Com. de Scrip.* 5. 136.

2 Others rather are of opinion, that Job is the same which Jobab King of the Idumeans, of the race of Esau Gen. 36. 34. And that IIV might be changed into IYN; the name Jobab into Job; either from the custome of the Hebrew tongue, which oftentimes changeth one letter for another; or from the Aramick Idumean; or other dialect of the Country where he sojourned; or from the change of his condition in the world; while prosperous he might be called Jobab; the letter being doubled; when in distresse his name contracted into Job. See the like in case of Abraham, Gen. 17. 5. Of Naomi, Ruth 1. 20.

This latter opinion is urged by Arguments

Argument not to be neglected.

1 From the circumstances of place. *Job* lived in the Land of *Idumea*. *Gen*:

36. 33. *Job* in the land of *Uz*, a chief tract in *Idumea*, *Job* 1. 1. *Lam*: 4.

21. Hence Kings of *Edom* are called Kings of the land of *Uz*; *Jer*: 25.

30. 2 From description of their possessions, *Jabab* had Regall Majesty,

*Gen*: 36. 33. *Job* had a Princely state, not usual to private men, *Job*

1. 1, 2 3. And also Princely Dignity, Habit, and Office, *Job* 29 9, 12, 14.

3 From Similitude of names. As *Moses* reckons up among *Esau's* sons,

one *Eliphaz*, who brought forth one *Teman* bullder of a Town of his own

name, *Gen*: 36. 10, 15. So *Job's* History mentions, *Eliphaz* the *Temanite*

*Job*: 2. 12. Many Authors, as the *LXX* interpreter, at the end of *Job*.

*Euseb. demonstr. Evangel* 1. 4. c. 1. A nobis in *Com*: in *Rom*: 9. *August. de*

*Civili Dei*, 1. 18. c. 47. *Gen*: quo sup: 5. 134. vid. *Mercer* in *Præfat* in

lib. *Job* & *Com*. in *Job* 1. 1.

**Penman** of this book is not certainly known. Some think it was

*Solomon*; but that's scarce probable, *Job* living so long before *Solomon*,

and many **Penmen** of Holy Scripture intervening betwixt them. Some that

*Job*:

Job penned this book himself, because the expressions and speeches of Job are laid down in such emphaticall and patheticall terms. Some rather think that Moses wrote Genesis and Job about the same time, viz. a little before Israels departure out of Egypt, in the yeare of the world, 2452. *Alsted: Chron. p. 100. R. Solomon, and other Hebrews favour this opinion.*

**Scope,** To evidence as in a mirror, the wise, just and fatherly Providence of God to his own faithfull and upright servants, even in midst of manifold, deepest, strangest and longest afflictions. Hebrews say, Job's calamity lasted 12 moneths. *Sudas* saith, seven years.

**Principal parts.** In this book Jobs three fold condition is described, viz. His prosperity, His adversity, and His recovery out of all his distresses.

I. *Jobs prosperity*, is described, c:

1. 1. 10 ver. 6.

II. *Jobs adversity*, is deciphered to us.

1. By the Occasion, variety and extremity of it; c. 2. ver. 6. 10 chap: 3. 1.

2. By the distemper of his spirit under the extremity of his dolours, c. 3.

3. By

3. By the *Dialogue* had under his Affliction, wherein this Q. is for substance fully discussed, Whether strange, heavy, and long afflictions be infallible signes either of Gods hatred, or of afflicted persons Hypocrisy? Likewise Jobs faith, patience, courage, perseverance and commendable deportment is interwoven in the *Dialogue*; though now & then he discovered some infirmities. Here consider the disput betwixt Job & his three friends and the Moderatoures of the dispute.

1. The *Dispute* hath in it eight severall Acts. 1 *Eliphaz* his first reproof, c: 4. 5. And *Jobs* Answer, c. 6. 7. 2 *Bildads* first reproof of *Job*, c: 8. And *Jobs* answer, c; 9. 10. 3 *Zophar*'s first rebuke, c: 11. With *Jobs* answer, c; 12. 13, 14. 4 *Eliphaz* his second reproofe, c. 15. And *Jobs* defence, c. 16. 17. 5 *Bildad*'s second rebuke, c. 18. *Jobs* answer, c; 19. 6 *Zophar*'s second reproofe, c; 20. *Jobs* answer, c; 21. 7 *Eliphaz* his third reproofe, c; 22. *Jobs* answer, c; 23. 24. 8 *Bildad*'s third reproof, c; 25. *Jobs* answer by shewing Gods Majesty, c; 26. 27, 28. and by paralleling

leling his present calamity, with his former felicity, c; 29, 38, 31.

2. The *Moderateurs* in this dispute are,

1. *Elibu*; who first reproves *Jobs* friends, c; 32. *Job* himself, c; 33. 2. Renders the Reasons of his reproof drawn from the Majesty of GOD, c; 34. 3. Exhorts *Job* to Repentance, c; 35. 4. Returnes to the description of GODS Majesty, c; 36. 37.

2. God himselfe who reprehends and convinceth *Job* of ignorance, and infirmity, by Arguments drawn from the Creation and Government. 1. Of the Meteors, c. 38. 2. Of other creatures, especially of the more considerable creatures, viz. The Lyon, c; 39. Elephant, c; 40. Whale, c; 41.

III. *Jobs* recovery out of his adversity, described. 1. By his preparative to it, viz. *Jobs* penitentiall confession of his sin, &c. This was the sweet fruit of the Dialogue with *Job*. 2. By the manner of his Restoration, &c. c. 42.

2. Do-



1. **D**octrines of more generall reference unto all sorts of persons, are contained partly in Davids, partly in Solomons Books, whereof some were written originally in prose, others in Metre, *Treaset in Veton. Bible.*

## Psalmes.

1. **I**n Davids Book viz. That which was (if not wholly, as some thinke, *August. de Civitat. Dei, l. 17 c. 14. Yet*) principally penned by David, i. e. **THE BOOK OF PSALMES.** It is called in Hebrew, by the latter Hebrewes (who gave names or Titles to Books, *סֵפֶר תְּהִלִּים* *Sepher Tehilim.* i. e. *The Book of Hymnes, or Praises*: because the Divine Praises of God are the chiefe subject-matter of the Psalmes. In the Old Testament, **THE PSALMS OF ISRAEL** 2 Sam. 23. 1. Because penned for the use of the Israel of God. In the New Testament, *Ψαλμοι* **The PSALMS** Luk 24. 44. And *Βιβλος Ψαλμων* i. e. **The BIBLE or BOOK OF PSALMES,** Luk 20. 42. Act. 1. 26. Because the

Psalmes.

Psalmes are digested into one vo-  
 lume. The Greeke calls it also  
*Ψαλτήριον* i. e. The Psalter; From  
 the *Psalter*, a musical instrument, u-  
 sed in singing of the Psalmes. Anci-  
 ently it was called *Soliloquium* i. e.  
 The Soliloquy; because it contains  
 the Saints sweetest and secret tal-  
 kings with God in prayers and pray-  
 ses, and Gods with them in precious  
 returns. *Parva Biblia*, or *Sum-  
 marium*, V. Test. i. e. The little Bible,  
 and the Summary of the Old Testa-  
 ment. *Luth. Fortius Scriptura Epitome*.  
 i. e. The Epitome of the whole Scrip-  
 tures, *Athanas. in Epist. ad Marcel.*  
 It is a compendium of all divinity,  
 a common-shop of Medicines for the  
 soule, an universall store-house of  
 good Doctrines profitable to every  
 one in all conditions. *Basil in Psal.*  
 By *August. lib. Psalmorum Prol.* its  
 called *Tutela pueris, juvenibus orna-  
 mentum, solacium senibus, mulieribus  
 optissimus decor*. i. e. A safeguard for  
 children, an Ornament to youth, a so-  
 lace to aged men, and the finest com-  
 lineesse for women. The psalmes are a  
 Jewel made up of the Gold of Doct-  
 rine of the pearles of comfort; of the  
 Gemmes of prayer. This book is a  
 Theater of Gods works. A sweet  
 field

Field and Rosary of Promises. A Paradise of sweet fruits and heavenly delights. An ample Sea wherein tempest tossed, soules finde richest pearles of consolation. An heavenly Schoole wherein God himselfe is chief instructor. The abridgement, flower and quintessence of Scriptures. A glasse of divine grace, representing to us the sweetest smiling fatherly countenance of God in Christ. And a most accurate Anatomie of a Christian soule, delineating all its affections, motions, temptations, plunges with their proper remedies. *Incipientibus primum efficitur elementum, proficientibus incrementum, perfectis stabile firmamentum, totius Ecclesie vox una. i. e. It is rudiment for the young, increase for the proficient, firme establishment for the perfect, it is as but one voice of the whole Church.* August. *ibid.*

In a word, *Quid est quod non discatur in Psalmis? Non omnis magnitudo virtutis, non norma justitie, non pudicie decor, non prudentie consummatio, non patientie regula, non omne quicquid potest dici bonum procedit ex ipso Dei scientia, perfecta pre-nuntiatio Christi in carne venturi, & communis resurrectionis spes, suppliciorum*

*plicitam merus, gloria pollicitatio, mysteriorum revelatio. Omnia prorsus in his velis magno quodam & communi thesauro recondita atque conferta sunt bono. i. e.* What is it that may not bee learned in the Psalmes? Doeth not the grear nesse of all vertue, the Rule of Righteousnesse, the gracefull nesse of charity, the Consummation of prudence, the law of patience, and every thing that may be called good, flow from them? The knowledge of God, the perfect Prediction of Christ to come in the flesh, the common hope of the Resurrection, the feare of punishments, the Promise of glory, the revelation of mysteries, yea all good things are hid and heaped together in these Psalmes, as in some great and common Treasury. *Aug. in Lib. Psalmorum Prolog.* For, if wee look at the matter of the Psalmes, how rich is it! Consider,

**In the  
Book  
of  
Psalms**

¶ I, God,  
dealeth  
with us,  
by

**2 We deal  
with God  
by -**

1. *Information*; thence arise Psalmi διδακτικοί, the Didacticall or Teaching Psalmes.
  2. *Exhortation*; thence the ρηθητικοί or παραρρητικοί, i. e. the Hortatory Psalmes; or Admonitory Ps.
  3. *Consolations*; thence the παρακλητικοί, i. e. Consolatory Psalmes.
  4. *Narration* of things already past; thence ιστορικοί, i. e. the Historical Psalmes.
  5. *Prediction*, or foretelling of things to come; thence Psalmi προφητικοί, i. e. the Prophetical Psalmes.
1. *Prayer*; whence Psalmi εὐχτικοί, i. e. Petitory or Praying Psalmes.
  2. *Praise* and thanksgiving; thence Psalmi εὐχαριστικοί i. e. the Gratulatory or Thanksgiving Psalmes.

**Pennmen** of the Book of Psalmes are supposed by some to bee many; and the Tittles of diverse Psalmes do import as much unto us. Ten Penmen are enumerated, viz. David, Solomon, Moses, Asaph, Ethan, Heman, Jeduthun, and the three sonnes of Korah; but Augustine thinks David was Penman of them all, de Civitat. Dei l. 17. c. 14. However David penned greatest part of them, as the Tittles and Testimonies in the New Testament do intimate.

Some think that Ezra after the Babylonish Captivity, collected these Psalmes, (before dispersed) into one volume. Some think this was done by King Hezekiah's friends or servants before the Babylonish captivity, Athanasius in Synopsi.

**Sum** and **Drope** of the Psalmes, seemes to be. To set out the sweet intercourse and Communion betwixt God and his Church and people in all outward conditions, and inward Soul cases; how therein they are weak or strong in faith, hope, joy; lament, confesse, pray, vow, praise the Lord, &c. as occasion requires; and how God tries, delivers, comforts, supports, encourages, instructs, enables them, and faithfully deals with them, in all variety

riety of their cases and conditions. But every particular Psalme hath his particular Scope ; handling distinct matters upon distinct occasions. Some being penned before, some under, some after the Babylonish Captivity, as is evident.

**Principall parts.** This Book is by the Hebrews divided into five Books viz.

1. From *Psal.* 1. to the end of *Psal.* 41. concluded with, *Amen* and *Amen*
2. From *Psal.* 42 to the end of *Psal.* 72 shut up with *Amen* and *Amen* Ended are the *Prayers of David son of Jesse.*
3. From *Psal.* 73, to the end of *Psal.* 89. closed with, *Amen* and *Amen.*
4. From *Psal.* 90, to the end of *Psal.* 106. ended with, *Amen, Halelu-jah.*
5. From beginning of *Psal.* 107 to the end of *Psal.* 130. concluding with *Halelu-jah.*

This Division seems to arise from the peculiar close of these five Psalmes.

**Or thus,** The Psalmes are either 1 Directed from man to God, as the 1 *Praying*, and 2 *Thanksgiving* Psalmes. 2 Or from God to man. As the Psalmes which are 1 *Hortatory*, 2 *Consolatory*, 3 *Didactical*, 4 *Propheticall*.

**The Particular unfolding of the**  
Penman,

Penman, Kind, Occasion, Matter, Scope and Principall Parts of every Psalm severally, will make a large Appendix to this Tract, and is reserved till some other opportunity.

2. In Solomons Books, (the wisest of Kings, 1 King: 3. 12. and 4. 29.) His Books are three, which according to the severall Doctrines, and matters comprised in them, we may distinguish into 1 Proverbiall, 2 Penetentiall, 3 Nuptiall. It is hard to say at what time these severall Books were penned By Solomon, yet perhaps the Nuptiall Book, was penned in his younger years, when his affections were more warme, active, lively in spirituals, The Proverbiall Book in his manly ripe age, when his prudence and parts were at highest, most grave, solid, settled: And the Penetentiall Book in his old age, after all the vaine courses which he had lost himselfe in, as the current of the Book seems clearly to evidence.

## Proverbs.

1. **H**IS Proverbiall Book called the PROVERBS OF SOLOMON, because though it containe



containe other's Proverbs, yet most are Solomon's Prov. 1. 1. In Heber. מִשְׁלֵי שְׁלֹמֹה *Mishle Sholomoh*, i. e. either *Similitudes*, or *excelling sentences*, that overcome and beare rule over the rest, from *maschal*, which notes *dominion*.

This book was penned not by one, but by divers: and that not at one, but at severall times. Solomon penned the nine first chapters, in that Order, as they are, as also c. 10. to c. 25. *Carwright in loc.* Solomon was Author of the Proverbs also, from c. 25. to c. 30. But the men of Hezekiah King of Judah copied them out, Prov. 25. 1. probably they collected them out of other writings of Solomon, and ranked them in this Order wherein we now have them. *Alsted, Prae-log. Theol. l. 2. c. 120. Carw. in Prov. 25. 1. and Jun. ibid.* who thinkes they extracted these Proverbs out of the Records of the Acts of Solomon, and digested them into a body; most of these Proverbs appertaining to *Ethicall* and *Civil* administration. The thirtieth chapter was penned by Agur sonne of Iakeb, c. 30. 1. of him we read elsewhere no further mention

mention in Scripture. He was a Prophet, *Prov. 30. 1.* His *Proverbiall Prophecy* is annexed to *Solomons Proverbs*, perhaps because of mutuall resemblance between them.

The 31th chapter contains the *Proverbiall instructions*, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*) in his tender years, which instructions King *Solomon* committed to writing afterwards. *Iun. in loc. Cartw. in loc.*

The **Scope**. To instruct men in true wisdom and understanding, the very head and height whereof is the sincere fear of the Lord, *Prov. 1. 2. to 8.* To this end the Book is filled with choice succinct sententious *Aphorisms*, *Adages*, or *Proverbs*, compendiously holding forth duties of *Piety* to God, *Equity* to man, *Sobriety* towards ones selfe.

*Generall Distribution* of the Book take thus.

I. Here's *Solomons Preface* to his *Proverbs*, which hath a methodicall texture and coherence in it selfe, c. 1 to 10.

II. Here is the whole body or book of the *Proverbs* themselves, which are either,

1. *Solomons owne Proverbs*, which

G

or

or most part are pithy, distinct Aphorismes, without method, dependence, coherence, &c. and these

1 Written by *Solomon* himself, c: 10. 1 to c: 25. 1. 2 Written by him, and collected by the men of King *Hezekiah*, as c: 25. 4. to c. 30. 1.

2. Or others *Proverbs* by way of Appendix annexed to *Solomon's*, viz.

1 Of *Agur*. c: 10. 2 Of *Bahsheba*, (but written by *Solomon*. c, 13.

## Ecclesiastes.

2. **H**'s penitentiall Book, *Solomon's* Retractions, or Recantations, called in Hebrew, דברי קהלת i. e. The WORDS OF THE PREACHER *Eccles.* 1. 1. and to the same sense in Greek, Latine, and English, ECCLESIASTES, or **The Preacher**, because *Solomon* being furnished with wisdom and manifold experience touching the vanity of all things besides true Religion, preached the same to the Church for their instruction and warning of all Gods people: This Book he wrote in extreame Old age, Repenting of his fall: This seemes to be

one

one of his last Acts, according to that,  
2 Chron: 9. 29.

**Scope** of this Book is to evidence wherein a mans true happinesse consists, viz. not in any sublunarie, naturall, created excellency, all such being vanitie of vanities, extreamest vanity and vexation of Spirit; but onely in true sincere feare of God, and truth of Religion, compare Eccles: 1. 2. with Eccles: 12. 13, 14.

**Principall parts**; To this end, touching true happinesse, he insists upon it.

1. *Negatively*, showing where it is not to be found, viz. *Generally*, not in any meer, naturall, sublunarie treasure in this world. *Specially*, not in 1 Knowledge of all naturall things. 2 Pleasures, or sweetest earthlie delights. 3 Highest Honours, Or 4 Compleatest riches, c: 1. to c: 7.

2. *Positively and Affirmatively*, wherein true felicity is to be found, and this he shoves, 1 *Particularly*, declaring what are the decrees and meanes of happinesse so farre as a man may attaine thereunto in this imperfect life, c: 7. to c: 12. 8.

2 *Summarily* in the close of the whole

whole Book, c. 12. 8. to the end.

*This Book is an undeniable Argument of Solomons repentance after his Relapse, and consequently of his salvation.*

## Song of Songs.

3. **H**is Nuptiall Book, treating of the spirituall Contract, and Marriage betwixt Christ and his Church, called the SONG OF SONGS, which was Solomons, c. 1. 1. and CANTICLES, because of all Solomons Songs, which were 1005, 1 King. 4. 32. This was the choycest and most excellent; the matter thereof being one of the sweetest spirituall mysteries, viz. The Churches spirituall espousals to, and Communion with Jesus Christ, that great myserie, Eph. 5. 32.

**S**cope of the Song, is, (under the Metaphor or Allegory of lovers upon Contract, and intending Marriage,) to shadow out to us that sublime, spirituall happy union and Communion betwixt Christ and his

his Church, inchoate in this life, more imperfectly with the Jews: more perfectly with the Gentiles: Consummate in the life to come. This is carried on dialogue-wise betwixt *Christ* and his *Church*; His *friends* and her *damosels*, being the foure speakers, especially the two first. As is the custome of a *Bridegroom* and a *Bride*.

**Principall parts**, of this *Song of Songs*.

I. *The Inscription*, denoting the 1 kinde of writing; 2 Excellency 3 and Penman of it c: 1. 1.

II. *The substance of the Song*, Streaming out a Torrent of spiritual love betwixt *Christ* and the *Church*, laid down Dialogue wise, in a familiar *Colloquy* betwixt 1 *Christ* as the *Bridegroom*. 2 The *Church* as the *Bride*, and 3 the *friends* of them both rejoycing in the marriage: All in a continued Allegory. Herein are particularly,

1. The Ardent *desires* of the Church after *Christ*, as impatient of his absence: with *Christs* acceptance thereof, c: 1. v. 2. to 9.
2. The Reciprocall invitatory *Commendations* of one another, and the mutuall gratulations and contentment of *Christ* and the Church in one another, c: 1. 9. to the end of c: 2.

3. The Churches *renewed desires* night and day, at home and abroad, in the City in the fields (as it were) to bring *Christ* neer-

er to her self, c: 3. 1. to 6. yea, rather to have her self brought immediately to the full enjoyment of Christ in heaven, ver. 6. to the end.

4. Christ most affectionately *Praiserb* his Church in her Members, professing himself ravished with her faith, graces, and spirituall beauty, c; 4. 1. to 15. which is amplified 1 By the Churches self-denying, acknowledging all her graces to come from Christ as the fountaine, v. 15. 2 By her prayer for his influence to make her (as a Garden of spices) more and more fruitfull; and for his presence to accept her fruit, v. 16. 3 By Christs satisfying her desires, comming into his Garden, Accepting the fruits thereof, and welcoming his friends, c: 5. 1.
5. The Churches Spirituall *Desertion*, in Christs withdrawing himself from her. Where are, I. *The occasion of it*, Her carnall Security, c: 5. 2, 3. II. *The manner of it*; withdrawing, yet leaving some quickning grace behinde him, v. 4. 5. III. *The Consequents of it*, in respect of, 1 The Church her self, v. 4. 5. 6. 2 The *Watchmen* abusing her, ver. 7. 3 The *Daughters of Jerusalem*, whom she charged to signifie her distresse to her beloved. v. 8. This charge is amplified, 1 *Partly* by the inquiry of the *Daughters of Jerusalem*, what Christ is? ver. 9. 2 *Partly* by the Churches

- Churches Patheticall description of  
Christs transcendent excellencies, v. 10.  
*to the end*, 3 *Partly*, by the inquiry of the  
daughters of Jerusalem, after Christ, c. 6.  
1. 4 *Partly* by the Churches declaring to  
them, where Christ was, *viz* He was now  
returned, and gone down into his Gar-  
den, c: 6. 2. 5 *Partly* by her affectionate  
complacency in Christ returned, *ver* 3.
- 6 Christs sweet and *consolatory* deportment  
*towards his Church after her Desertion, &*  
his returne to her. Wherein, 1 He assures  
her she is as precious in his eyes, and as  
deare to his heart as ever, c: 6. 4. to 11.  
2 He declares his desire after the Spiritu-  
all Spring of the Churches graces, after  
the winter of her afflictions, v. 11. 3 He  
discovers the Rapture of his ravished af-  
fections to her, most sweetly inviting  
her to himself, *ver*. 12. 13. most highly  
commending her throughour, c: 7. 1. to 8.  
and promising his presence, and what he  
will do for her; that shee may become  
most delightfull to him, v. 8. 9.
7. Finally, the Church reciprocates her ut-  
most affection to Christ, for his love. And  
this, I. *More Generally*, c: 7. 10 II. *More*  
*Particularly*, Her desire, 1 That Christ  
and shee may goe together to view their  
husbandry, whither their plants did flou-  
rish and fructifie, *viz*. The Gospel thrive,  
*ver*. 11. 12, 13. 2 That she may enjoy  
G 4 Christ



Christ most intimately and familiarly, c. 8. 1, 2, 3. 3 That the Daughters of Jerusalem may not disturbe him. v. 4. 4 That it may be considered, what she hath *for-gone* and *undergone* for Christs love, v. 5. 5 That Christ would give her a fuller 1 *Confirmation* of his love, *setting her as a seal upon his heart*: and a fuller 2 *Manifestation* or evident assurance thereof, *Setting her as a Seal upon his Arme*, *Strengthning*, helping her, &c. and this because she beares to Christ an invisible and unquenchable love, ver. 6, 7. 6 That the *Gentiles* called *A little Sister*, may be called, and incorporated into the Church with the Jews, ver. 8. 9, 10. This is amplified by Christs common care of both, as one Vineyard, kept by himselfe, not by others, *as Solomons was*, ver. 11. 12. Christ teaching his Spouse her duty, *To her neighbours* in publishing and bearing witness to his Truth; *To himselfe* in Prayer and thanksgiving, ver. 13.

III. The conclusion of the Song, containing the Churches most Ardent Desire after Christs second coming, that the marriage betwixt Christ and her self, may be compleatly consummated in Heaven *those Mountaines of spices*, c. 8. 14.

III. THE

## III. THE PROPHETICALL BOOKS.

**T**Hus farre of Books *Historicall* and *Doctrinall*, Now to the Books *Prophetickall*. For distinction sake they are called **PROPHETICALL**, because the matter of them is principally *Prophe-ticall*, though many *Historicall* and *Do-ctrinall* passages are also inserted in them all along; as there are many prophecies of things to come, dispersed up and down the other Books which yet are principally *Historicall* and *Doctrinall*.

These *Prophe-ticall* Books are in all 16, (*Lamentations* being counted an Appen-dix to *Jeremiah*) they may be consider-ed, 1. According to the times of their prophecy and writing. 2. According to their Order as set in our Bibles. They are not placed in our *Bibles* in that me-thod and Order as they were at the first spoken and written by the prophets.

1. *According to the times wherein they were first prophesied and written.* These times are for most part discovered in the be-ginning of the severall Prophecies, and of such we may determine certainly: or they may be collected from other Scriptures, or the mater of the prophecies, of which we can-not conclude altogether so clearly.

These

These times may be referred (as the *Historical* books) to three principall Periods, viz. 1. *Before*, 2. *Neere* or *under*. 3. *After the Babylonish* captivity. And if in these three periods wee parallel these *Propheies*, with those *Historicall Books*, they will notably help to cleer and explain one another.

I. *Before the transportation of Israel into Babylon*, These prophets prophesied and wrote, viz.

1. Under *Uzziah* King of Judah, and *Jeroboam* the second King of Israell.

*IONAH*, he prophesied before or about beginning of *Jeroboams* Reigne, See 2 King. 14. 25 *As Iun. noteth in Jonah* 1. 1. About the close of his Reigne: thinkes *Drausus in Quæstis* Ep. 9.

*AMOS*. See *Amos* 1. 1.

2. Under *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kings of Judah, and *Jeroboam* King of Israel.

*HOSEA*. *Hos.* 1. 1.

*JOEL*. *Joel* prophesied about the same time with *Hosea*, as is thought; because the things prophesied in *Joel*, relate to the dayes of *Uzziah* and *Jeroboam*.

See

> See Jan. Annot. in Joel  
1. 1.

ISAIAH. Isa. 1. 1. (Here the days  
of King Jeroboam are not  
mentioned.)

MICHAH. Only under Jo-  
sham, Ahaʒ, and Hezekiab,  
Mich. 1. 1.

3. Under Josiah.

IEREMIAH. Till the ele-  
venth yeare of Zedekiab, Ier.  
1, 2, 3. being compared with  
Ier. 51. 64. Iun. Annot. ibid.

LAMENATIONS. Writ-  
ten by Ieremiab, upon occasion  
of King Josiah's Death, 2 Chr.  
35. 25.

ZEPHANIAH. Zeph.  
1. 1.

> OBADIAH. Seems to be  
contemporary, with Ieremiab  
compare his prophecy with  
Ier. 49. 7. &c. and Ezek. 25.  
13. &c. See Iun. in Obad 1.

NAHUM. About the close  
of Josiah's Reigne as the mat-  
ter of the Book, and the har-  
mony of the History import.  
So Iun. in Nah. 1. 1.

HABBAKKUK. About the  
end of Josiah's Reigne, or in  
his sons Reigne, Iunius in Hab. 1. 1

II. Next

II. Neere upon, and under the Babylo-  
nish Captivity.

**DANIEL.** In the third yeere  
of Jehoiakim's Reigne, Dan.  
1. 1.

**EZEKIEL.** In the fifth yeere  
of King Jehoiakin's Captivity,  
Ezek. 1. 1, 2, 3.

III. After their returne from Babylons  
Captivity.

**HAGGAI.** In the second  
yeare of Darius, and the sixth  
moneth, Hag. 1. 1.

**ZECHARIAH.** In the second  
yeere of Darius, the eighth  
moneth, Zech. 1. 1.

**MALACHI.** Last Prophecy  
of the Old-Testament. Re-  
proves the corruptions after  
building of the Temple. See  
Fun. in Mal. 1. 1.

II. According to their Order as they  
are placed in our Bibles. And so, they  
are resolved into two Ranks, viz 1.  
The **Greater Prophets**, viz. The  
four first (the *Lamentations* being an-  
nexed as an Appendix to *Jeremiah*, )  
so called, not because these had *grea-*  
*ter* authority, then the others, but  
from the *greatnesse* of their *Bookes*; The  
prophecy of *Isaiah*, being neer as big or  
bigger then all the *lesser* prophe-  
cies together

together. 2 The **Lesser Prophets**. viz. The twelve latter, *Hosea*, &c. Which were digested into one volumne of old by the Jewes, ( called the *Booke of the Prophets*, Act. 7. 42. ) Some of them being very small, lest any of them should be lost. All these books are named from their **Penmen**, except the *Lamentations*.

I. The **Greater Prophets**, are the Books of *Isaiab*, *Jeremiab*, *Ezekiel*, *Daniel*.

## Isaiah.

**I SAIAH.** This Booke is set first, ( though in time *Jonah*, *Amos*, *Hosea*, and *Joel*, seeme to have been before him ) perhaps, because of the excellency of the Prophecy, most frequently, fully and clearly prophesying of Christ, as if Christ had been exhibited already, had suffered already. Hence the *Ancients* called him *Evangelisticus Propeta*, & *propheticus Evangelista*, The *Evangelicall Prophet*, and *Propheticall Evangelist*, Or the *Evangelist and Apostle of the Old Testament*. Christ and his Apostles.

Apostles greatly esteemed this Book, it being oftner alledged in the New Testament, then any other Book of the Old Testament, except the **Psalms**. Some observe *Isaiab* to be quoted sixty times, the *Psalmes* sixty four times. *Affed. Ethiopians* had great respect to this Book as appears, *Act. 8. 27. 28.*

**Time** of this Prophecy was in foure Kings Reigns, *Isa. 1. 1.* if we reckon from the death of *Vzziah*, *Isa. 6. 1* till the fifteenth yeare of King *Hezekiah*, when the Babylonish Ambassadors came to *Hezekiah* & saw all his Treasures, *2 King. 20. 12, 13, 14.* He must at the least prophecy forty five years: but its probable he prophesied longer.

**Scope**; To hold forth the true Messiah clearly as the only sufficient Remedy against all sin and misery.

**Generall parts**, This prophecy is either.

1 *Commminatory*, as it is for the most part, till c: 40. these promises are now and then inter-woven; Herein. 1 The Jewes are threatned, c: 1. to c: 13. 2 Enemies of the Jewish Church are threatned, for the Churches benefit, c: 13 to c: 29 3 The Jewes againe are threatned with the Babylonish Captivity, c: 29. to 40.

2 *Pro-*

2 *Promissory*, and that 1. For the Restauration of the Old Church of the Jews from the misery of that Captivity. c: 40. to c: 49. 2 For the completing and consummation of the Churches glory in the Gospel times by Christ himselfe, c: 49. to the end of the Prophecy.

## Jeremiah.

**JEREMIAH.** He was of the Towne of *Anathoth*, Jer. 1. 1. a very young man when he began to prophesie Jer. 1. 6.

**Time** of his prophecy was in dayes of *Josiah*, *Jehoiakin* and *Zedekiah*, Jer. 1. 2, 3 which must needs be forty three years at least by computation, both in *Judea*, and *Egypt*.

**Scope.** To divorce the Jewes in his times from their many horrid sins; denouncing heavy judgements against them: But to comfort the true servants of God in their lowest misery, with promises of Christ, and threatnings against all their enemies.

**Generall parts** Herein are

1. The preface, containing the vocation of *Jeremiah*, c: 1.

2 The Prophecy it self, which is directed both



both against the Jews & the enemies of the Jewes, 1 Against the Jewes in *Iudea*, under King *Josiah*, c: 2. to c: 21. Under *Jehoiachin* and *Zedekiah*, c: 21. to c: 43. 2 in *Egypt*, c: 43. 44. 45. 2 Against the Jewes enemies. viz. Egyptians, c: 46. Philistines and Tyrians, c: 47. Moabites. c: 48. Ammonites, Edomites, &c. c: 49. Babylonians, c: 50. 51.

3. *Conclusion Historicall*, annexed to the Prophecy by some other then *Jeremiah*, c: 52.

## Lamentations.

UNTo the prophecy of JEREMIAH may be annexed as an Appendix the Book of LAMENTATIONS, called in Hebr. קִינּוֹת *Kinoth*, i. e. *Lamentations*; 2 *Chron.* 35. 25. and עֲבָה *Ecbab*, viz. the first Hebrew word of the Book (as many other Books are named by the first word of the Book). This Book seems to be penned by *Jeremiah* the Prophet, upon the death of that precious King *Josiah*, 2 *Chron.* 35. 25. when the Jewes fell to their sinfull confidence in *Egypt*, which Beginnings of sorrows and miseries gave

gave *Jeremy* occasion, ( he knowing by the spirit of Prophecy the judgments which should befall them ( to lament all the miseries from *Josiabs* death, till the destruction of the Temple and *Jerusalem*, and captivity of the people in *Babylon*. The foure first chapters are penned alphabetically, ( as many *Psalmes* are for help of memory in such an excellent piece as this is, ) In 1. 2. 4. chapters every verse begins with a distinct letter of the *Hebrew Alphabet*, c. 3. hath only every third verse so beginning. Most mournfull melting, pathetically affections abound in the whole Book. *Greg. Nazianzen*. Affirmed thus of himself, *As oft as I take this Book into my hands, and read the Lamentations, I perceive my speech to be stopped, and I am overwhelmed with tears, and methinks I see that Calamity as it were set before mine eyes, and I joyne Lamentations with Jeremiah; Greg. Nazianzen. Or. 12. pag. 202. Paris, 1630.*

**Scope**, seemes to be this. Lively to point out the severity & impartiality of Gods judgements even against his own dearest people the Jews for their iniquities, inviting them to repentance, faith and prayer, for obtaining

ing of Gods favour in pardoning of sin, and removall of judgement.

**Principall parts.** Are:

I. *Narratory*, wherein are contained.

1. A most *Patheticall Description* of the woful miseries, overwhelming *Jerusalem* and *Judea*, yet all acknowledged to be most justly inflicted for their sin, c. 1.

2. A mournfull *expostulating lamentation* for the desolating miseries upon all persons and affaires, Civill or Ecclesiasticall in the whole Kingdome, c. 2. 1, to 19.

3. The *Propbets counsell* to them to Convert to God and pray; and hee gives them a forme of words, c. 2, ver. 19. 20, 21, 22.

4. The *Churches sad complaints* (in one mans person) of Gods many and heavy afflictions upon her, c. 3. 1. to 18.

5. The *Arguments of comfort*, wherewith the Church supported her self in these extremities, ver. 18. to 42.

6. How the Church *eased her heart* in crying to God for her selfe, against her enemies, ver. 42. to the end.

7. Most *Patheticall Aggravations* of her calamities, c. 4. 1. to 21.

II. *Minatory*, against the enemies of *Israel*. c. 4. 21.

III. *Pro-*

III. *Promissory*, to the afflicted daughter of *Sion*, c: 4. 22.

IV. *Petitory*, wherein the Church of God, 1 bewaileth her miseries, 2 Acknowledgeth sin to be the cause thereof, 3 Deprecats his wrath, 4 And implores his mercy c. 5.

## Ezekiel.

**EZEKIEL.** Hee was descended of the Priestly stock, *Ezek* 1. 3. Prophecied in the land of *Chaldea*, to the Captives and Gentiles, in the fifth year of *Jeboiachin's* captivity, *Ezek*: 1. 1, 2, 3.

**Scope.** To comfort the Church of God in Captivity, and to instruct them how to behave themselves therein, amongst profane Heathenish idolaters.

**Generall Parts.** Herein are,

I. *The Preface* setting forth the Prophets calling to this office; Gods call, c. 1. *Ezekiels* fearfulness, c: 2. Gods confirming and strengthening him, c: 3.

II. *The Prophecy it self*, containing three Ranks of Sermons preached at severall times, to severall persons, &c. 1 To the *Jews*, whom he sharply rebuks & threatens for their impieties in seventeen severall

rall sermons, c: 4. to c: 25. 2 To the enemies of Gods people, whose ruine and destruction hee foretels in eight sermons c: 25. to c: 33. 3 To the Jewes, exhorting them to repentance, and encouraging them to hope, not only for an *inchoate* deliverance from *Babylons* slavery, and that in six sermons, c. 33 to c: 40. But also for a *consummate* spirituall deliverance from spirituall misery by Christ the *Messiah*, and this is set out in vision 1 Of the new Temple to be erected, c: 40. 41, 42. 2 Of the new Worship of God to be restored, c: 43. 44. 3 Of the new *Jerusalem*, and new earth that should be discovered, c: 45. 46, 47, 48.

## Daniell.

**D**ANIEL, *Daniel* was carried captive with the Jewes into *Babylon*, Dan. 1. 6. living and prophecyng among the Captives, a long time, foretold future events to the end of the world. Was a man of an excellent spirit, Dan: 5. 12. **Author** of this Book, *Matth: 24. 15. Dan: 12. 4:*

**Scope,** To display unto Gods Church and people, Gods wise and faith-

faithfull dealings with them in all states, from dayes of *Nehuchadnezar* till Christ, for the comfort of the Jews, and from Christ to the end of the world, his peculiar providence over his own in all their distresses and deliverances, for the comfort of the Saints under the New Testament.

**Generall Parts.** This Book relates principally two sorts of matters, viz.

1. *Matters done already for time past*, laid downe *Historically*, c: 1. to 7. and these things are reported. 1 Summarily, c: 1. 2 Severally under the *Babylonian Monarchie*, whereof wee have 1 The Rise, c. 2.3. 2 The Growth, c. 4. 3 The close, c: 5. Or under the *Persian Monarchie*, c: 6.

2. *Matters to be done afterwards for future*, laid down *Prophetically*, c. 7. to the end of the Book. He prophesies, 1 *Of future Calamities*, where, in dayes of *Belsazar*, he had a double vision. Of the foure beasts, c. 7. Of the Ram and He-got, c. 8. In the time of the *Persian Monarchie*, where hee hath a double vision, One in the first year of *Darius* the Mede, c. 9. The other in the third year of *Cyrus*, c. 10. with the exposition of them, c: 11. 2 *Of the Elects deliverance from these calamities*, both before

before and after Christ to the worlds end; though calamities of the Saints be sharp and long, yet at last deliverance shall fully come, and the promise thereof not faile, but be exactly fulfilled, c. 12.

2. **The lesser Prophets**, or **Minor Prophets** so called, not because they had *lesser Authority* from God for their Propheticall office, but because their *Books* are of a *farre lesse* bulk and volume then the former. They are twelve, *Hosea, Joel, &c.*

## Hosea.

**H O S E A**, he was son of *Beerl*, Prophecyed the same time that *Iaiab* did, *Hof: 1. 1.* with *I/a. 1. 1.* 2 He Prophecyed (as is probable) longer then any other of the Prophets; in all about seventy years. Principally deals against the ten Tribes of *Israel*, now and then against *Judah*. His stile is sharp and succinct, which makes him somewhat more darke and obscure.

**Scope**, To convince the Jews; especially the ten Tribes of their many great iniquities, especially of their idolatryes and

and to perswade them to repentance with hope of mercy,

**Generall Parts.** This prophecy is either,

I. *Parabolicall*, comprehending two Types. The first being propounded, c: 1. Accommodated, c: 2. The second in c: 3. In both which under the Person of a Prophet, he signifies in himselfe future events, and evils that should befall the Kingdome and kingly house of *Israel*, Captivity, Blindnesse of the people, Illumination and Conversion of a remnant by Christ.

II. *Plaine and naked*. And so it is, *Comminatory*, and *Consolatory*. I *Comminatory*, which is laid downe chiefly in three sermons, or speciall Prophecies, viz. 1. *Against al Israel*, for their vanity, inhumanity, impiety; too evident in the Kingdomes present bad Government, dehorting *Judah* from *Israels* sins, both by the horreur of their injustice and feare of punishment, c: 4 2 *Against Priests, Israel and the Kings house*, threatning ruine for their spirituall whoredome, and obstinate backsliding from God, observance of humane Traditions; carnall confidence in forraine aid of *Assyrians*, Contempt of Gods word, casting off Gods Covenant, and other wickednesses and hypocrisies, c: 5, 6, 7 And all this under the Person of a judge. 3. *Under the Person of an Herauld*, he proclaims Gods judgements against



against them and the causes thereof, viz: for their defection from his worship and spirituall Kingdome, and from the temporall Kingdome of *David*, Hypocrisie, departing from all good, secure, joyfullnesse, sacriledge and other hereditary sins, threatening poverty deportation, losse of Gods worship, death and devastation, c: 8. 9. 10. 2 *Consolatory*, which containes two sermons. 1 Under the person of a Father, God promising in Christ, that (though neither Prophet, law, mercies nor judgements had brought them to repentance, yet) his Elect should be converted, embrace Christ and the promises, c: 11. 2 Disswading them from Perfidiousnesse, Idolatry, Avarice, Pride, he promiseth, (the wicked being destroyed) to preserve a remnant, and to heale the penitent, c: 12. 13. 14. in c: 14. putting on the person of a Friend.

## Joel.

**J O E L**, *Joel*, was sonne of *Pethuel*, Joel 1. 1. Some think this *Pethuel* was *Samuel* so called, i.e. *A perswader of God*, Because what he asked of God in Prayer, he obtained. *Alst.*

**Scope**, to convince the Jewes of their sinnes by occasion of an imminent famine  
and

and to draw them to repentance, holding forth many inviting promises to the penitent.

**Generall parts.** This Prophecy is, 1 *Comm:natory*, threatning a grievous famine (taking occasion thereof, by the Locusts, Caterpillers, and Palmer wormes, the forerunners of a famine) labouring to make the people sensible of present evils, and sins the cause thereof, c: 1.

2. *Hortatory*, stirring them up to publique repentance, c: 2. ver. 1. to 19. Which Exhortation is urged, 1 By promises to his people both touching, *Temporall* deliverances from present evils, ver. 19. to 28. *Eternall* Evangelicall mercies in Christ, ver. 28. to the end of the chap. 2 By *threats* against their adversaries on every side, c. 3.

## Amos.

**A M O S.** *Amos* an heardman of Tekoa, yet furnished with a Propheticall spirit, *Amos* 1. 1. Severely denounceth judgments; is thought to be slaine by *Amaziah* the Priest, **Scope,** To hold forth the severity of Gods judgements against his Churches enemies, and his Church it self; for their sins. Annexing some Evangelicall Promises to a Remnant.

H

General

**Generall parts,** Herein are,

**I. Comminations.** 1 Against the enemies of the Church, for their insolencies against his people, &c. c; 1. 2 Against the Jews and Israelites themselves for their own wickednesses, which threatnings are laid downe, 1 More plainly against their Idolatry, c; 2 3. Violence, c; 4. Impiety, Pride, inhumanity, luxury, c; 5. 6. 2 More darkly and obscurely under three severall Types, the first, c; 7 The second, c; 8 The third, c; 9. and ver. 11.

**II. Consolations** and Evangelicall Promises, c; 9. ver. 11. to the end.

## Obadiah.

**O B A D I A H.** Who he was, is not evident by Scripture, but onely by this Book, that he was a Prophet. He prophesied against the *Edomites*, or *Idumeans*, who came of *Edom*, which is *Esau*, Gen. 36. 18 19. and hated Israelites Jacobs race, as Esau hated Jacob himself.

**Scope,** To threaten ruine to the Edomites, for their enmity against the Israelites, and to comfort the Church with promised Salvation and deliverance in Christ.

**Generall parts.**

**I. A Commination** of imminent ruine

to the Edomites for their enmity against the Israelites, *vers.* 1. to 12.

2. A Prohibition of Edom from further injuring his people, *vers.* 12. to 17.

3 Ample promises of deliverance and salvation to the Church, by the Kingdome of Christ, from al her enemies, v. 17. to the end.

## Jonah.

**JONAH.** He was sonne of *Amitai*, *Jonah* 1. 1: Some call him the *Prophet and Apostle of the Gentiles*; because he was sent to preach to *Ninive* the Metropolis of the *Assyrians*, a Gentilish City. This Book is chiefly *Historicall*.

**Scope,** To shew how God invited the City of *Niniveh* to repentance by *Jonah's* preaching.

### Generall parts.

1. Gods first calling of *Jonas* to preach, to *Niniveh*, with *Jonas* his refusall, Gods humbling him for it, and the effects of that humiliation, *Jonas* his prayer, and deliverance, c. 1. 2.

2. G O D S second calling of him to the same taske, together with *Jonas* his obedience, *Ninive's* repentance, Gods forbearance of the judgement threatned,

H 2

and

and *Jonas* his passionate causelesse discontent, c. 3. 4. *Nineveh* repenting, aggravated *Israel's* and *Judahs* impenitency.

## Micah.

**MICAH.** He is described, *Mic*: 1. 1. Coetaneous to *Esay*, imitator of *Esay* compare them together. Prophecied in corruptest times.

**Scope.** To threaten destruction to *Judah* and *Israel* for their great impieties fo- mented among them by their Rulers and Prophets; but to comfort the remnant of the Elect by Evangelicall Promises in Christ.

### Generall parts.

I. *His first Sermon.* 1 *Minatory*, both in general against *Judah* and *Israel* for their sins, c. 1. 2. and in especiall against *Magistrates* for their injustice, c. 3. 2 *Consolatory*, through the mercies of God, and the coming of the *Messiah*, c. 4. 5.

II. *His second Sermon*, containing Gods 1 contestations against their sins, c; 6. 2 Gods consolations of his Elect remnant, with Gospel promises, c. 7.

**Nahum.**

## Nahum.

**NAHUM.** He is described, *Nah. 1. 1.*

About the same time that *Jeremiah* prophesied in *Judea*, *Nabum* prophesied against *N-neveh* the Metropolis of *Assyria*, relapsing to impiety after *Jonas* his preaching; before *Babylons* Captivity.

**Scope.** To comfort the Jewes and the godly Israelites by the denouncing of judgements against the Assyrians, who under *Pul*, *Tiglath-Pelezar*, *Salmanazar*, *Sennacherib* and *Esarbaddon* their Kings, grievously intested *Israel*: *Esarbaddon* carrying *Israel* Captive to *Assyria* in dayes of *Manasseh*.

### Generall parts.

I. A *Preface* to the prophecy from the Nature of God. 1 Most potent and severe against all his wicked enemies. c. 1. ver. 2. to 7. 2 Kind and gracious to the godly and faithfull, ver. 7.

II. *Denunciation of judgement against Nin-veh*, and the Kingdom of *Assyria*, under the Metaphor of a mighty flood that should at last destroy them, c. 1. 8; 9, 10. Together with the causes of those judgements ver. 11. to the end of the chap.

III. *Amplification of these threatened judgements*

ments, 1 Partly by a lively *Ad-umbration* and description of them c; 2. 2 Partly by a *Narration* of the causes procuring these judgments, *viz.* Their *Cruelties*, whordoms, forceries, Idolatries, c; 3. 1. to 8. 3 Partly by *confirmation* of these threatnings fore-*prophecied*, by example of Gods judgments upon *Alexandria* in *Egypt*, c. 3. 8. to the end.

## Habakkuk.

**HABAKKUK.** As *Nabum* *prophesied* against *Niniveh* and *Affyrians*, so *Habakkuk* against both *Jewes* and *Babylonians*.

**Scope.** Both to warne the *Jews* of their overthrow by the *Chaldeans* for their sins, and to comfort them afterwards by their enemies destruction, but their owne life of Faith in deepest afflictions, *The Prophecy is laid down Dialogue-wise.*

### Generall parts.

I. The Prophets Complaint and Exposition to the LORD against the extreame wickednesse of the *Jewes*, c. 1. 2, 3, 4. II: The LORDS answer to the Prophet, threatening great calamities to the *Jewes*, by the proud destructive *Chaldeans*, ver. 5. to 12. III. A second Exposition of the Prophet, against the cruel oppression

of

of Jewes, as well good as bad, under the wicked blasphemous King of Caldeans, v. 12. to the end of the chap. IV. Gods second answer to the Prophet. 1 Directing the good to manage such deep afflictions under the Caldeans; viz. By living by faith in hope of deliverance, c; 2. 1. to 5. 2 Threatning to be avenged upon the Caldeans for all their wickednesse and cruelty against his people, v. 5. to the end of the c. V. The Prophets sealing up the Doctrine of the life of faith in his excellent prayer penned in his own and the Churches name, c. 3.

## Zephaniah.

**ZEPHANIAH.** His stock, and the time of his Prophecie is described, c; 1. 1. He was coetaneous to *Jeremiah*, prophesied the same things for substance, but farre more briefly and succinctly. He prophesied against both Jewes and forraigne Nations.

**Chiefe Scope.** To reprove the wickednesse of the Jewes, especially of the Princes and many of the people, for hankering after Idolatry, expecting it should bee set up againe, Hiding their Idols; even after that glorious Reformation of King *Josiah*. And to comfort the Elect



remnant with Evangelicall promises, and Reformation by Christ.

### Generall parts.

1. *A most severe denunciation* of desolation and other judgements to befall all sorts both in Jerusalem and Judea, for their secret idolatries, oppressions and injurious covetousnesse, c: 1. 2. *An exhortation* of the Jewes to Repentance and self-Reformation both the gracelesse Jewes, and those that had some sparkes of Grace appearing in them. Partly by the exemplary formidable judgements which God would execute upon forraigne Nations in sight of the Jewes, c: 2. Partly by threatnings of judgments against Jews themselves for their sins if they repented not, c. § 1. to 8. 3. *A sweet consolation* made up of Evangelicall promises touching the calling of the Gentiles, Restauration of the Church, pardon of sins, Purity and everlasting glory by Christ, c: 3. 8. to the end.

## Haggai.

**H A G G A I.** Of him and the time of his prophecy, See Hag. 1. 1.

**Scope.** To quicken the Jewes that had returned from the Babylonish Captivity: (being now extreame ingratefully dull in the worke of Reformation,) to lay aside all

all sluggish delayes and excuses, and to make haste with the repaire of the Temple.  
**Generall parts.**

I. Gods *sharp* reprehension of the ingratefull sluggish Iewes for their great sin in not repairing the Temple, c: 1. 1. to 12.

II. Gods *singular* encouragement, of the Iews to fall speedily and vigorously to this work, by diverse sorts of excellent promises viz. 1. Of his promoting and perfecting the worke, when they should sit close to it: c, 1. 12. to the end. 2 Of the surpassing glory that he would communicate to this latter Temple (though the structure was not so stately) beyond that of the former Temple. c: 2. 1. to 10. 3 Of Gods singular benediction upon the Corne and all the fruits of the earth for their use, if they would buckle diligently to this Temple worke, ver, 10 to 18. 4 Of the glorious excellency of Christs kingdome, the perfection and complement of all reformation, ver, 20. to the end.

## Zechariah.

**Z**ECHARIAH, His descent and the time of his Prophecy, See in Zeck. 1. 1.

**Scope.** To encourage and incite the people returned from Captivity, especially the Governours, Zerubbabel and Ioshu-

H s,

ah,

ah, to the building of the Temple.

**Generall Parts.** This Prophecy seems to comprize the summe of five Sermons severally preached by the prophet: viz.

I. *His penitentiall sermon* calling the Jews to repentance. This is prefixed as A Preface, before the following Sermons of mercy and judgement, to prepare for the receiving of that, the avoiding of this, *Zech. 1, 2, to 7.*

II *His visionall Sermon.* viz. His Prophetickall visions, which are in all eight, some very obtruse; some light may be brought to them, by comparing them with Daniels Prophecy. These visions seem to be delivered at once; are contained from c. 1, 7. to c. 7, 1. These visions are I. **Visions of Mercy,** as 1. *The vision of men on horse back among the myrtle-trees in the bottom:* pointing out Christs singular presence with, and providence over his Church, in lowest state, c. 1 7. to 18. 2 *The vision of four Carpenters, &c.* intimating how God would break & scatter the horns of his Churches enemies, c. 1, 18. to the end. 3 *The vision of the man with the measuring line in his hand to measure Jerusalem* promising the Restauration and re-peopling of Jerusalem, c. 2, 4. *The vision of Iothuah the High-Priest in filthy garments. & Satan at his right hand accusing him:* Showing that though sins of people and Priest might be objected against them, and their intercess-

sors, yet they had another High-Priest, who would plead their cause, pardon their sin, build the Temple, & quiet his Church, viz. Christ the Branch, c: 3. 5 *The vision of the golden candlestick & 12 olive trees standing by it:* declaring that Gods grace alone is sufficient for the reparation and preservation of his Church, without all other created means, against greatest mountaines of opposition, c: 4. II. **Visions of judgment.** c: 5. and 6. *The vision of the flying Book:* and of the *Ephab*, evidencing, that though their state should be restored, & his Church established amongst them: yet he would severely punish them for their sins at present, and subvert them for future, if their sins grow riper and riper, c: 5. III. **Visions of comfort.** viz. c: 7. *the vision of four chariots drawn with four sorts of Horses, coming out from between two Mountains of brass;* Comfortably pointing out, the Provident Decrees and Counsels of God immoveable as mountaines of brass, and directing (for his Providence begins & steers all actions) the course and motion of the four chariots and horses, viz. either the four *Empires* of the earth, or (as some think,) the Angels of heaven, those ministering spirits (for the fulfilling of his will for his Churches good; so that whatsoever his Church had or should further suffer under them, was foreseen and fore-appointed by God

God himfelfe; a great comfort to them that were come out of captivity already, and to them that as yet remained in captivity, c: 6. 1. to 9. 8 *The vision or rather the Historical Prediction of what was really to be done, for his Churches comfort, viz. the oblation of some Jewes which came from Babylon, as Embassadors from the rest, and the typical coronation of Ioshuah the High-Priest under which is declared the Kingdom and Priest-hood of Christ, together with there establishment and enlargement of the Church under him. c: 6. 9. to the end.*

III. *His Casuisticall Sermon*, wherein the Prophet at large resolves the Jews in a Case of conscience touching *Fasting*, proposed to him and the Priests with many other Lessons excellently inserted, c: 7. and c: 8.

IV. *His propheticall Sermon*, foretelling future events, c: 9. 10. and 11. wherein are principally considerable, 1 Threatnings of destruction to the Churches enemies, Land of *Hadrach*, *Damascus* *Hamath*, &c. c: 9. 1. to 7. 2. Promises of deliverance and protection to his Church against all their enemies, c: 9. 7, 8. 3 Promissory predictions of Christs *Incarnation*, *Kingdom*, and the *Benefit* thereof to his people from whom all comfort and salvation principally flowes, c: 9. 9. 10. 11. 4 Denunciations of dreadfull judgments even to the Jewes themselves, for their ingratefull & abominable rejection of Christ and his Gospel, c: 11.

V. H.

V. His Evangelicall Sermon, peculiarly belonging to the Church which Christ had gathered by his Gospel, c: 12, 13; and 14 wherein are laid down many sweet priviledges of the Church. 1 The Churches victory over all her enemies, to whom shee shall be *A cup of trembling, A Burdensome stone, A torch of fire in a sheaf*, c: 12, 1. to 7. 2. The Churches safety and protection only from the Lord, c: 12, 7, 8. 3 The Benefits enwrapped in this salvation for the Church. viz. 1 Heart-wounding repentance for their sinne that pierced Christ, c: 12, 9. to the end. 2 Remission of al sins to the penitent by faith in the blood of Christ, c: 13, 1. 3 Purifying of the Evangelicall doctrine from al pollution and defilement, v. 2. to 7. 4 A select separation of the remnant appertaining to the Election from the drossy multitude, c: 13, 7. to c: 14, 12. 4 The removall of al the Churches ruined enemies from offending the Church any more, or subduing them to the Church, and consecrating all their wealth to holy uses, c: 14, 12 to the end. *f the Book.*

## Malachi.

**M**ALACHI. He prophesied after the Babylonish captivity, the Temple

Temple being now repaired, and the publick worship restored, against the many notorious corruptions remaining among them, even after such wonderfull mercyes. He is the last prophet of the Old Testament, deciphering out in the close of his Book *John the Baptist*, the first Prophet of the New Testament, *Mal. 4. 5, 6.* with *Luk. 16. 16.*

**Scope.** To call the Jewes, after this Reparation of Gods Temple and worship, to Repentance, from their many and foule corruptions; especially the comming of Christ the Messiah, the great reformer and Refiner of his Church, being so neare at hand.

**Generall parts.** Besides the Title, herein are wrapped up in one continued Sermon, these principall matters,

I. *A Preface* (aggravating the ingratefull wickednesse of the Jewes) drawn from Gods singular love in Election of them in *Jacob*, when he rejected the *Edomites* in *Esau* *c. 1. 2. to 6.*

II. *A sharpe contestation against the People, especially the Priest* the keepers of the law, for their corruptions. *viz. 1.* Against their contempt and pollution of the worship of God, which Priests should have vindicated, by office *c. 1. 6. to c. 2. 10.* 2 Against their corrupt Marriages, both Marriages within fiddes & Polygamies *c. 2. 10. to 17.* 3 Against the wicked.

wickednesse and perversenesse of many, that made a mock of Gods justice and judgments, c. 2. 17. to c. 3. 7. 4 Against their Sacriledge, in robbing God of Tithes & Offerings &c. c. 3. 7. to 13. 5 Against their Atheisticall contempt of Gods feare, worship, and true repentance c. 3. 15. to 4. 5.

III. *An earnest invitation of all to repentance* that so they might be prepared, duely to entertaine the *Messiah*, who with his forerunner *John* the Baptist, in the spirit & power of *Elias*, was now immediately to appeare in humane flesh, c. 4, 5, 6.

*Thus farre of the Old Testament, where, in the New Testament is Veiled: Come we next to consider of the New Testament wherein the Old Testament is Revealed.*

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## II. THE

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I. *Historicall*, describing unto us the History of

1. *Christ* the Head of the Church; whose Genealogie, Birth, Life, Doctrine, Miracles, Death and Resurrection, are recorded by foure *Evangelists*.

*Matthew.*  
*Marke.*  
*Luke.*  
*John.*

2. *The Church*, Christs body, whose primitive plantation, state and augmentation both among Jewes and Gentiles, is declared in the

*Acts of the Apostles.*

1. *Generall*, which Paul wrote unto whole Churches about matters of generall and publicke concernment, as the *Epistles* the

*Romanes:*  
I. *Corinthians.*  
II. *Corinthians.*  
*Galatians*  
*Ephesians*  
*Philippians*  
*Colossians*  
I. *Thessalonians*  
II. *Thessalonians.*

1. To believing *Gentiles*, as Pauls *Epistles*,

2. *Particular*, to particular persons touching

I. *Timothy.*  
II. *Timothy.*  
*Titus.*

II. *Epistolicall*, as all the *Epistles* written by the *Apostles* either

1. *Publicke Ecclesiasticall* affaires, as the *Epistles*  
2. *Private* Oeconomicall affaires, as this *Epistle* to

*Philemon.*

2. To the believing *Jews*, as it is probable all these *Epistles* were, viz.

1. *Epistle* probably written by (Paul) to the  
2. *The 7 Epistles* commonly called, *Generall*, or the *Catholicall* *Epistles*  
3. *The 3 Epistles* commonly called, *Particular*  
4. *The Epistle* to the *Hebrews*

*Hebrews.*  
*James.* — *James*  
*Peter.* — I. *Peter*  
II. *Peter.*  
I. *John*  
II. *John*  
III. *John*  
*Jude,*

III. *Propheticall*, foretelling what shall be the future state and condition of the Church of Christ to the end of the world, written by *John* the *Apostle*, viz.

*The Revelation.*

The Bookes of the New-Testament are either,

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1. *Constitution*  
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## THE NEW TESTAMENT. II.




THE NEW TESTA-  
MENT, Revealing  
fully and clearly the  
NEW COVENANT in  
Christ, and the Spiritu-  
all administrations there-  
of, is contained in the  
Books written since Christs manifestation  
in the flesh. In reading of the Old-Te-  
stament, the veile is untaken away:  
—— But (in the NEW TESTA-  
MENT) the veile is done away in  
Christ. *And we all with open face, be-  
holding as in a glasse the glory of the  
Lord, are changed into the same image  
from glory to glory. 2 Cor. 3. 14. 18.*  
in the Books of the Old Testament,  
God describes to us, *The Old Cove-  
nant of Grace in CHRIST veiled un-  
der Promises, Prophecies, and Types: In  
the Books of the New Testament. The  
Lord delineates to us the New Cove-  
nant of Grace in Christ unveyled att-*  
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ally exhibited and performed; Christ being the body and substance of all those ancient Types and shadows, *Iohn 1. 17.*

*Hebr. 10. 1. Coloss: 2. 17.* The Center and meeting place of all the Prophecies and Promises *Luke 1. 70. and 24. 27.*

*Acts 10. 43. 2 Cor: 1. 20.*

The Books of the New Testament are either, 1 *Historicall*, 2 *Epistolical*, or 3 *Propheticall*, as further appears in the annexed Table. 

## I. HISTORICALL BOOKS.

THE HISTORICALL BOOKS of the *New Testament*, are such as containe principally matters of *Fact*, though matters of *Faith* and *Doctrine* are also interwoven. The *H stories* of the *New Testament*, are 1 *Of Christ the head* of the Church, 2 *Of the Church of Christ*, his body.

I. THE HISTORY OF JESUS CHRIST himselfe, is contained in the *Four Evangelists*; wherein Christs *Genealogy*, *Nativity*, *Life*, *Doctrine*, *Miracles*, *Death*, *Resurrection*, and *Ascension*, are described. *Matthew*, *Marke*, *Luke*, and *John*, are usually called by way of emphasis, *The four Evangelists*, because

because they alone wrote the Evangelicall History of *Iesus Christ*. *Matthew* and *John* were Apostles, *Mat*: 10. 23. *Marke* 3. 18. 19. *Marke* and *Luke* were (though not Apostles, yet) holy Apostolicall men, the Apostles disciples, Companions and assistants in the work of the Ministry.

**The generall and common Scope of these foure Histories**, and of the writing of them is that which *Iohn* expresth in particular, viz. That we might believe that *Iesus* is the *Christ*, the sonne of God; and that beleeving we might have life through his name, *Iohn* 20. 31: Particular ends, and occasions may bee noted in the particular considerations of them:

*This one History of Iesus Christ, is written by foure severall Penmen. The Reasons thereof are worthy to bee enquired into.*

Ancient writers (who much please themselves with the mysteriousnesse of Numbers.) have excogitated divers; Some fetch a Reason from the foure Rivers of Paradise Origin. Some, from the foure rings of the Arke wherein the Tables of the Law were contained, *Hieronim*. Some from the foure chiefe Cardinall winds, *Iran. Advers. Heres.* l. 3. c; 11. Some thinke that the Gospel being to bee dispersed to the whole world,

\* Hæc autem anima latria, five leo, five homo, five vitulus in terra gradiuntur: unde isti tres Evangelista in his maxime occupati sunt, quæ Christus in carne operatus, & quæ præcepta mortalibus vitiis excedens carnem portantibus tradidit. At vero Joannes super nubila infirmitatis Humanæ velut aquila volat, & lucem incommutabilis veritatis acutissimis atque firmissimis oculis cordis intactus. Aug. de consens. evang. l. 1. c. 6. Tom. 4.

world, the world being divided into foure chiefe parts, therefore there were foure Evangelists, and hence this History of Christ, written by foure Evangelists, is called Sancta Quadriga Domini, i. e. The Lords chariot drawn of foure, wherein Christ rides as in triumph throughout the world, to spread abroad the sweet odour of his knowledge, &c. D. Aurel. Augustin. de consensu. Evangelistarum, lib. 1. c. 5, 6, 7. Tom. 4. August. Expos. in Evang. Joan. Tract 36. Iræn. quo supra. Most accomodate, that of the foure \* living creatures, Ezek. 1. 5. and Rev. 4. 6. to the number of the Evangelists, but severally Ambrose gives, the Man to Matthew, who begins with Christs pedigree; the Lyon to Marke, who begins his History of the Lyon-like ministry of John Baptist, That Evangelicall Elias, Christs immediate forerunner; The Calfe to Luke, who begins his Gospel with the Nativity of Christ, and that in a stable, there being no roome for him in the Inn; and the Eagle to John, who in the beginning of his Gospel soares aloft to that high mysterie of Christs Divinity and God-head, D: Ambros: Præfat.

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*in Evang: secund: Luc.* But leave we these notions of wit, which seeme rather to bee similitudes, allusions, or Allegories, used for illustration, rather then Arguments for demonstration, why these foure should write our blessed Saviours History.

*We may rather conceive Christs Historie was writen by these foure.*

1. Because God, who appointed many witnesses of Christs doctrine and works, &c. not onely to Jerusalem, all Judea, and Samaria, but to the utmost parts of the earth, *Act. 1.8.* and *10.39,41.42.* did peculiarly stirre up these foure Persons by his spirit to this work; for holy men writ who were moved, and as moved by the holy Ghost, *2 Peter 1. 20, 21.*

2. This History of Christ, is the History of Histories, of greatest worth in it self, and concernment to us: and likely to bee most opposed by the Devill, and the wicked world, &c. therefore God (that requires two or three witnesses, for confirmation of things, *Deut. 17. 6. Heb. 10.28.*) makes use of foure witnesses to write Christs story, that by the writings of foure, every thing might be established, beyond suspicion.

3. That we may see the authority of the Gospel, depends not upon the Penmen thereof, but upon the Holy Ghost  
in-

that induces it, and therefore this History is written, not only by *Matthew* and *John*, Apostles, who were eye and care-witnesses of what Christ did and spake; but also by *Mark* and *Luke* the Apostles followers, who stedfastly believed the Apostles report. *Luke* 1. 1, 2. though not eye-witnesses themselves, yet were incited thereto by the spirit.

4. That this Gospel History might be compleated, one explaining what another left obscure, for matter or order, one supplying what another had omitted, As, *Matthew*, who wrote first, (as *Pareus* thinks *Proem. in Matth.* p 599.) viz. in the ninth year after Christs ascension, for the most part relates the things done, but seldom insists upon the order of doing them. *Mark*, who wrote next, viz. in the tenth year after Christs ascension, briefly relates what *Matthew* did more largely, (*Mark* being as an Abstract, or Epitome of *Matthew*,) but withall hee more insists upon the ordering and timing of things done. *Luke*, who wrote in the fifteenth year, after Christs ascension, having seen others writings, propounds to himselfe to write of things from the very first, and that methodically; It seemed good to me also, having had perfect understanding of things, from the very first, to write



write unto thee in Order, Luke 1. 3. In many things hee shewes the order of things by circumstances, and in most agrees with Marke, whence Tertulian calls Luke's Gospel, *Digestum Historie Evangelicæ*, i.e. *An orderly digesting of the Evangelicall story*: but sometimes things manifest in Matthew and Marke hee puts not in their owne place. John who wrote his Gospel in the two and thirtieth yeare after Christs ascension, professedly, (as Eusebius in *hist. Eccles.* testifies) addes the Acts of Christ in the first year of his Ministry, omitted by the rest. And in the rest of his History, he not onely insists much upon Christs doctrine not formerly spoken to, but also expressly notes the Feasts of certaine distinct years, incident in the time of Christs ministry, intimating that the Evangelicall History penned by others, should be distributed into certaine years, according to those Feasts.

5. Finally, though the Holy Ghost could by one and the same contexture of words, have given us the History of Christs words and deeds, (as Gerson noteth) yet not without some great mystery therein, he pleased, *sub quadam concordissima, (si ita dici possit) dissonantia* --i.e. *under a certaine Harmonious & most concording dissynancy, (if we may so speak)*

to excite the mindes of the faithfull, to the more humble and vigilant investigation of the truth; that (so it might appear, the foure Evangelists) did not speak by mutuall Conspiration, but by divine Inspiration.

## Matthew.

**T**HE GOSPEL ACCORDING TO MATTHEW. The English word [*Gospel*] comes from the old Saxon word, [*Gospel*] i e *Good speech*. The Greek word signifies *Good tydings*, or a *Good Message*: This word *Gospel* in New Testament, is of severall acceptations. It is used.

1. In bad sense for a false pretended Gospel. 1. 6. 7.

2 In good sense and that either,

1. Properly, and so the word is used either

1. Generally, For the Doctrine or Promise of salvation freely by Christ to all that will believe. Thus the Gospel is everlasting, *Rev. 14. 6.* one & the same under Old & N. Testament, *Gal. 3. 8.*

2. Specially for the Doctrine of grace in accomplishing the Promise by Christ exhibited, this is peculiar to the N. Testament

2 Me-  
tony-  
mical-  
ly.

ment, Ro. 1. 1, 2. 2 Cor. 4. 4.

1. For the *Preaching*, or  
Ministry of the Gospel

1 Cor. 9. 12. 14.

2. For the *History of Christ*  
who is the prime Subject  
of the Gospel. Thus the  
books of the *four Evangelists*  
are called *Gospels*.

This Book is called *The Gospel according to Mat.* because hee was *Penman* of it. *Matthæw*, an Hebr. name, in Syriack *ܡܬܬܝܬܐ* *Mattha*, some derive it from *ܡܬܬܐ* *Mas*. i. e. *Tribute*, others from *ܡܬܬܝܬܐ* *Math:ch*, i. e. *to extend, to explaine*, &c. So that *Matthæw* should sound as much as, *An explainer*, viz. of Scripture, But rather it is to be deriv'd from *ܡܬܬܝܬܐ* *Nathan* i. e. *he hath given or bestowed*, whence *ܡܬܬܝܬܐ* *Matthan*, *A gift*; so *Matthæw* notes a *Gift*, viz. of God, vid. *Greg. Gregori Lexicon sanctum*, Sect. 858 pag. 641. *Matthæw* was also surnamed *Levi*, in Hebr. i. e. *associated* Mark 2. 14. Luke 5. 29. so he had two names. He was the sonne of *Alpheus*, Mark 2. 14. By profession a *Publicane*, sitting at the Receipt of Custome, Luke 5. 27, Mark. 2. 14. with *Matth: 9. 9.* his calling was very infamous among the Jews, yet Christ calls him from the Receipt of Custome

to be a disciple, who presently obeyed, and made Christ a great feast, Luke 5. 27, 28, 29. Mark 2 14 15. Matth: 9. 9, 10. He was one of the twelve Apostles. Matth. 10. 3. **Penman** of this booke, Authority whereof was never questioned by the Church of Christ. He is called, *A most faithfull commentator of 1b. Gospel*, by *Tertul. lib. de carne Christi*, c; 22 p. 310. edit *Franeker*, 1597. He preached the Gospel to sinners, not onely by word, but by exemplary correcting his own life, *Chrysost. in Præat. oper. imperfect*:

*Matthew wrote* his Gospel as some think in the one and twentieth yeare after Christs ascension, *Iren. l. 3. c; 1*. Or the fifteenth yeare, As *Nicephorus l. 2. c. 45*. Or the ninth year after Christs ascension, as *Pareus Proem. in Matth. p. 599*. and *Alsted in Præcog. Theol. l. 2. c; 123. p. 710*.

**Occasion** of *Matthews Gospel*, some declare thus. *Matthew* after hee had first preached to the *Hebrews*, and thence was to go to the *Gentiles*, hee committed his Gospel to writing; that so he might supply and compensate his absence by his writing, left behind with them, *Euseb. Hist. Eccles. l. 3. c; 24*. and out of him *Nicephorus l. 2. c. 25*.

**The language**, in which *Matthew* wrote, some thinke was Hebrew; that hee

he being an Hebrew, wrote in Hebrew to the Hebrews, divers Ancient writers embrace this opinion, *Iren.* l. c; 1. *Athanas.* in *Synops.* pag. 141. *Euseb.* *Hist.* *Eccles.* l. 3. c; 24. *Nazianz.* in *Carm.* *Hieron.* *Præfat.* in 4. *Evang.* ad *Damas.* & in c. 11. *Hosæ.* *August.* de *consens.* *Evang.* l. 1 c. 2. *Nicephor.* l. 4. c, 32 And that it was translated into Greek, by *John* the Evangelist, as some; By *James*, as others; By *Luke* and *Paul*, as others; By *Mark*, as others are of opinion. Some thinke he wrote not in pure *Hebrew*, but in *Syriack*, being the Dialect then most commonly used, *Alsted.* *Præcog.* *Theol.* l. 2. c. 123. But others Judge, *Matthew* wrote not his Gospel originally in *Hebrew*, but in Greek, and that upon these grounds. 1. The Hebrew Gospel of *Munsterus* his Edition is such for language, as it is improbable it should be written by *Matthew*, or any other skilfull in the Hebrew tongue. 2. The same Authors who report *Matthew*, to have writ in Hebrew, acknowledge the Greek Gospel of *Matthew* in the Apostles times, to be commended to the Church as Authentick. *Iren.* l. 3. c. 39. *Hieron.* in *Catal.* *Illustr.* *Euseb.* l. 3. c. 34. and 39. and l. 5. c. 10. &c. 3. The other Apostles, originally wrote in the Greek tongue,

tongue, (as then most common) and that not onely promiscuously to all both Jewes and Gentiles, but peculiarly when they wrote to the Jewes. *As Author of the Epistle to Hebrews, Peter, James.* And their Apostolicall function required them to write in the most knowne tongue, as most to edifying. 4 *Matthew's* stile plainly agrees with *Mark's*, differs not much from *John's*, and though therein there be some *Hebraismes*, so there are in most Books of the *New Testament*: 5 *Matthew* interprets Hebrew names by Greek, therefore hee wrote in Greek not in Hebrew, e. g. *Immanuel* Matth. 1. 23. *Golgortha*, Matth: 27.33. *Eli Eli lama sabachani*. Matth. 27.46. 6 None can certainly tell who should be the Author of the *Greek version*, if *Matthew* wrote in Hebrew. And this opinion tends to destroy the credite and authority of *Matthew's* Gospel in Greek.

**Scope,** To evidence to all, but especially to the beleiving Hebrews, with whom he had preached, that this *Jesus Christ*, was the true *Messiah*; the true promised seed of *David* and *Abraham*, Matth. 1. 1.

**Principall parts.** This History describes.

I. *Christ's Birth* and there His Genealogy, Conception, Nativity, Place where, and some Consequents thereupon, c; 1. 2.

II. *Christ's*

II. *Christs Life*, wherein are deciphe-  
red,

1. The things done in reference to Christs  
threefold office, viz. I. *Priestly*; His inau-  
guration by *Johns* publike promulgation, c.

3. II. *Kingly*, He combates with Sathan  
and conquers him, c; 4. III. *Prophetically*,  
which he executed, 1 Alone by himself, and  
that either, *As a Prophet onely*, teaching,  
1 The Causes of godlinesse, c. 5. 2 The  
Duties of godlinesse, c. 6. 3 The imped-  
iments unto godlinesse, c. 7. *As a Prophet*  
*and King jointly*, doing miracles, c. 8. and  
9. 2 Together with, or by his Apostles in  
their ministry, c. 10.

2. The authority and esteem that Christ  
had, 1 with his own, c; 11. 2 With others,  
both 1 *Ecclesiasticall* Persons who confer-  
red with him, that they might ensnare him  
and accuse him, c; 12. 2 And *Politically*,  
whether with the People, who flocked to  
heare him preach, c; 13. Or with the Ma-  
gistrate, *Herods* opinion of him; c; 14.

III. *Christs death*. Set forth by the *Ante-*  
*cedents*, *Manner*, and *Consequents*  
of it.

I. *By the Antecedents of it*, comprised  
in his journey to Jerusalem, wherein  
note,

1. Whence hee went, the terme from  
which, viz. From Galilee, c; 15. compa-  
red with c; 19. 1 while Christ was in Gali-  
lee,

*lee.* 1 He answers the Pharisees and Sadduces about a signe, c: 16. 2 He is transfixed to encourage both himself and his Apostles against his passion, c; 17. 3. He Preacheth humility and love to his disciples c: 18.

2. What way he went, *viz.* through the coasts of Judea, where are recorded his words and deeds, c: 19. and 20.

3. Whither hee went, the terme to which *viz.* To Jerusalem. Here are declared, 1 How hee was entertained at Jerusalem, 21. 2 What hee did there, *viz.* He disputed with Sadduces and Pharisees, c; 22. Accused the Pharisees of Hypocrisie, &c. c. 23. Foretold Jerusalems destruction, and the signes of his comming to judgement, c; 24. Admonisheth all to prepare for the last judgement, and describeth it, c: 25.

II. *By the manner of his death*, where note, 1 The Preface, or Harbinger of it, his Agony in the Garden, Judas his Treachery; &c. c: 26. 2 The progresse made to bring him to his end, both in the Ecclesiasticall and Civill consistory, c; 27. 3 The Consummation of his passion, c. 27.

III. *By the Consequents of his death*, c: 28.

MARK



## Mark.

THE GOSPEL ACCORDING TO MARK. So denominated from *Mark* the *Penman* of it.

MARK, some derive from the Hebr. *מרק* *Marak*. i. e. *Hee hath polished, &c.* As Hebrews. Others rather take it to be a Latine name (made a Denizon in the Greek tongue) and derived from the Moneth of *March*, because *Mark* was borne in that moneth, it being usuall so to denominate men that were borne in *March*, *Probus*: Hee was also called *John*, Acts 12. 12. and 15. 37. viz. *John Mark*. His Father seemes not to bee mentioned in Scripture. His mother was that *Mary* in whose house they were praying for *Peter*, when *Peter* brought out of Prison by the Angel, came and knockt at the doore, Acts 12. 12. Hee was Cousin to *Barnabas*, his sisters son, Col. 4. 10. Though he was not an Apostle, yet he was an Apostolicall man: Some thinke hee was one of the 70 Disciples. *Hieronymus*. If so, hee both heard and saw Christ. However hee was the follower of *Paul* and *Barnabas*, Acts 12. 25. And they

bad him to their Minister, *Act. 13. 5.* Afterwards when there arose a sharp controversie betwixt Paul and Barnabas about Mark; Paul and Barnabas departed asunder, and Barnabas took Mark along with him to Cyprus. *Act. 15. 37, 38, 39.* And after this (as some thinke) Mark lived with Peter, who calls him *Marcus* my sonne, *1. Pet. 5. 13.* From whose mouth he wrote the Gospel, as some think, yet others are of opinion, there were two Marks. *Vid. Jacob. Laurent. in 1. Pet. 5. 13.*

*Irenaeus* styles him *The Disciple and interpreter of Peter.* *Iren. advers. Heres. l. 3. c. 1. p. 229. edit. Colon. 1596.*

Mark wrote his Gospel two yeares after Matthew, as some think, *vid. Annotat. in Irenaeum quo supr. p. 229. 230.* And he wrote it upon occasion of the request of some Brethren at Rome, as some conceive. *Epiphanius Heres. 51. Euseb. Eccles. Hist. l. 6. c. 11. & l. 1. c. 15. Niceph. lib 2. c. 15. Hieron. Catal. illust.* That conceit of *Baronius* that he wrote his Gospel in Latin, is rejected as groundlesse. *Gerh. loc. com. de Sac. Script. exeg. c. 9. §. 244.*

**Scope;** To describe the true Christ, and to prove that Jesus is the Christ. And this he doth compendiously, as *Matthew* had done before more Copiously.

He

He also notes the Series and Order of the History.

**Principall parts.** An Historicall Narration of Christs life, and death is orderly and compendiously laid down;

**I. Christs life and conversation** is described

1. By his fore-runner *John Baptist*, c: 1.

2 By things done by *Jesus Christ*, either,

1. *Before his transfiguration*; as the *Oracles* which he preached, and the *Miracles* which he wrought; The splendour and glory of both which are much augmented, both by men, and by God. I. By *men*, and those both Christs friends, and Christs Foes, 1. Christs friends, as By *Matthewes* calling to the Apostleship, c: 2. By the 12 Apostles being sent forth to preach, c: 3. By the peoples flocking together to heare Christs Doctrine, c: 4. 5. 2. Christs foes, viz. By Christs own Country-men that despised him, c: 6. By the Scribes and Pharisees, cavilling at him and his Disciples c: 7. 8. 11. By *God*, in his transfiguration, c: 9.

2. *In his Transfiguration*, c: 9.

3. *After his transfiguration*, where we have Christs acts.

1. Before his entering into the Holy City, c: 10.
  2. At his entering into Jerusalem, c: 11.
  3. After his entrance, his 1. Disputation with the Scribes, Pharisees, Sadduces, Herodians. c. 12.
  2. Predictions of Jerusalem's destruction, and the end of the world, c: 13.
- II, *Christ's Passion and Death* is set forth,
1. By the *Antecedents* of it, c. 14.
  2. By the *manner* of it, c: 15,
  3. By the *Consequents* of it. His Buriall, Resurrection, Ascension, &c. c: 15. 16.

## Luke.

**T**HE Gospel according to **L U K E**.  
So denominated from *Luke* the *Penman* of it,

**L U K E** some account in Hebrew name לוקא *Lokam*, i. e. *To him the Resurrection*; *Theophylact* thinks, that *Luke* and *Cleophas* first met Christ after his Resurrection. But this is lesse probable, because *Luke* testifies, that he wrote this History of Christ, according as things were delivered to him by Ministers of the word, that were eye-witnesses *Luke* 1. 1. 2. Others rather count *Luke* a Latin name from *Lucius*. *Lucius* derived.

rived a *Luce Oriente*, i. e. from the morning light, they were wont to impose this name upon such as were borne in the morning, about Sun-rising, &c. He was of Antioch in Syria, as *Hieronym.* and *Theophylact.* By particular vocation, a Physician, *Luke the beloved Physician*, Col. 4. 14. And some think he was a most excellent Painter. *Nieph.* l. 6. c: 16. & l. 15. c: 14. He was a faithfull and constant companion of *Paul*, 2 Tim. 4. 11. His fellow labourer, *Philem.* 24. And some think *Luke* is intended by that brother whose praise is in the Gospel throughout all the Churches, 2 Cor. 8. 18. *Beza in loc.* intimates this was *Hierom's* opinion. Though *Crysostome* rather thinks it was *Barnabas*, to whom *Calvin* subscribes, *Calv. in loc.* *Piscat in loc.* *Luke* was an inseparable Companion of *Paul* and his fellow-worker in the Gospel; saith *Irenæus* l. 3. c: 14. *Paul's* follower; and though not an *Apostle*, yet *Apostolicall*; saith *Tertull.* *advers. Marcion.* l. 4. c: 2. That *Luke* was most skilfull in the Greek tongue, not onely *Hieronym.* in *Isaiah* c: 6. testifies; but also his very stile cleerly evidenceth. Whereupon one saith, It is known to the learned, that *Luke* observed a more pure *Hellenisme* then the rest of the *Evangelists*. *Causab.* *Exerc* c: 2. c: 1. *Paul* converted.

ted *Luke at Thebes*, thinke *Hieronym. Eusebius* and *Niceporus*. *Luke* lived a single life, and taught first in *France, Italy, Macedonia, and Dalmatia*; thinks *Epiphan*. His death is variously reported; he lived 84 yeares saith *Hieron. in Catal.* and then dyed in *Bithynia. Hierony. in Catal.* At *Ephesus*, thinks *Dionysius*. He was hanged on a fruitfull Olive-tree; thinks *Nicephorus*.

He wrote his Gospel about fiftene yeares after Christs Ascension, *Niceph.* and that in the parts of *Achaiah, Hieronym.*

**Occasion** of his writing, some say was the appointment of *Peter* or *Paul*, that's doubtfull. Probably the request of *Theophilus* (supposed to be some eminent Senator) to whom he directs both his Gospel, and the *Acts*. Though some take his name *Theophilus*, for any godly man, *Lover of God*. *Luke* himselfe cleerely sets down one occasion; viz. The unsuccessfull attempts of many who wrote false Gospels, *Luke 1. 1. 2.*

**Scope** Besides the generall ayme of all the Evangelists, *Luke* seemes particularly to intend to supply what others had omitted, and to record things from the very first, and that methodically in order; that *Theophilus* might know the certainty of things wherein he had been instructed, *Luke 1. 3: 4.*

*W. In*

**Principall parts.** In *Lukes* Evangelicall History, are,

I. *The Preface* to the whole History c:  
1. v. 1, 2, 3, 4.

II. *The Body of the History it selfe*, which contains a Narration of,

I. *Christs life*, Private or publique.

1. *Private* where 1. Of things before his Nativitie, and of his conception, c: 1. 2 Of his Nativity it selfe, and his education, c: 2.

2. *Publique* in the Ministry of the Gospel, where are, I. *His instalment* into his publique Ministry, c, 3. II. *His executing* of his Ministry, 1. By himselfe alone, both in teaching, c 4. and in acting, c: 5. 2 By his Disciples also, which Disciples are either, Primary, the 12 Apostles called and instructed, c: 6, 7, 8. And sent forth, c: 9. Or secondary, as the 70 Disciples sent to preach, c: 10.

II. *Christs Death* is described.

1. *By the Antecedents of it*, viz. Christs words and workes in his journey to Hierusalem; here are considerable,

1. The terme from which Christ went, from *Galilee* c: 9. v. 51.

2. His passage it selfe, wherein Christ discoursed of Gods worship and service, inward, and outward.

1. *Inward*, as 1. Prayer, c: 11.

2. Faith

2. Faith, c. 12. 3. Repentance, whereof are laid down, The Motives c: 13. The impediments, c: 14. The effects or fruites, c: 15.
2. *Outward*, viz. 1. Of eschewing evil, *i.e.* The abuse of riches c: 16. And scandall c: 17. 2 Of doing good duties, c: 18.
3. The terme to which he came, *viz.* to *Jerusalem* where of his 1. Entertainment, c: 19. 2. Disputation, c: 20. 3. Prophecy c: 21.
2. *By the manner of it*, Beginning of his Passion, c: 22. Progress c: 23. Period, c: 23.
3. *By the consequents* of his death, c: 24.

## John.

**T**He Gospell according to **JOHN**. This book is thus intituled from the **Penman** of it, *viz.* Not *Iohn* the *Baptist* (as he is surnamed Luke 1. 63.) Nor *John* surnamed *Marke*, A&. 15. 37. but *Iohn* the *Apostle*, compare Matth. 10. 2. with John 21. 20, 24. This is the Disciple which testifyeth of these things, and wrote these things. He wrote also *three Epistles*; and the *Revelation* in *Patmos*. **JOHN** is Originally



ginally an Hebrew name, viz. **יוחנן**  
*Iohanan*. 1 Chron. 12. 22. Jerem. 40.  
 13. it is also sometimes written **יחזקאל**  
*Iebochanan*, as in 1 Chron. 26. 3. It is  
 compounded of **יהוה** *Jebovah*, the pro-  
 per and essentiall name of God, and **חנן**  
*Cbanan*, i. e. *He hath been gracious* whence  
 comes **חסד** *chen*, i. e. *Grace*. so that J O H N  
 imports, THE LORD HATH BEEN  
 GRACIOUS; or, THE GRACE  
 OF THE LORD. This John was the  
 sonne of *Zebedee*, and brother of *James*,  
 all of them Fishermen by trade: Matth.  
 4. 21 and 10. 2. Mark 1. 19. Luke 5.  
 10. *Salome* (mentioned Mark 15. 40.  
 and 16. 1, ) is supposed to be *John's*  
 mother. As *John* was with his Father,  
 and Brother in the Ship, mending  
 their nets, *Jesus* called him and his  
 Brother Matth. 4. 21. Luke 5. 10. It  
 is thought that *John* lived a single life: yet  
 some are of opinion that *John* was the  
 Bridegroom at *Cana in Galilee*. Joh. 2. 1.  
 9. It is certain; that *John* was one of the  
 three whom *Christ* tooke up with him  
 to mount *Tabor* to behold his transfi-  
 guration, Matth. 17. 1 &c. Mark 9.  
 2. Luke 9. 28. &c. And 2 one of the  
 two, whom *Christ* sent to prepare his  
 last Passover, Luke 22. 8. And 3 that  
 Disciple whom *Jesus* peculiarly loved  
 above all the rest, Joh. 13. 23. and 19.  
 26. and

26. and 20. 2. and 21. 7. 20.4 Who leaned on Jesus breast at supper; and 5 to whom Christ by a private token discovered that Judas should betray him, Joh. 13. 23, 24, 25, 26. And 6 to whom Christ dying on the Crosse, commended his own mother, Joh. 19. 25, 26, 27. After Christs Ascension, John, with Peter, healed miraculously the lame man as they were going into the Temple, Act. 3. 3, 4, &c. Preached boldly against all prohibitions, Act. 4. 13. 16. Was sent to *Samarina* having received the word, from the Apostles at Jerusalem, Acts 8. 14. Tertullian saith that the Apostle John, after he in Rome had been cast into burning Oyle, and suffered nothing thereby, was banished into an Island *Tertul. lib. de Prescriptione adversus Hæreticos cap. XXXVI. p. 211 edit. Francker. 1597.* Nero flung him into the burning Oyle, as is thought: *Domitian* Banished him into the *Isle Patmos* Rev. 1. 9, 10. Whence its supposed, he returned under *Nerva*; came to *Ephesus* in the 97 yeare of his age, where he lived and taught till he was 99. He made his Sepulcher with his own hands. Left his Disciples, *Papias* at Jerusalem; *Polycarpus* at *Smyrna*; and *Ignatius* at *Antioch*. He is supposed to write His Gospel towards the end of his life. *Alsted. Prælog.*

*Precoz: Theol: l. 2. c: 123. Johns Gospel*  
hath still been had of most high account  
with antiquity See *Basil. in Homil. sub*  
*Princ. Ioan. Chrysost in Prolog. Comment.*  
*super Ioan. Ambros. l. 3. de sacram. c. 2.*  
*Cyrill in Prolog. Ioan. Hieronym. Proem.*  
*Comment. in Matth. August. de Civit. Dei.*  
*l. 10. c. 29. and Tract. 56. in Ioan.*

**Occasion**, of John's writing his Gospel  
Ecclesiasticall writers tels us was two fold.  
*viz. 1* To oppose and confute the blas-  
phemous heresies of *Ebion*, and *Cerintus*,  
who denyed the Divinity of Christ; hence  
John so clearly asserts it, *John 1.* See *Iren.*  
*Advers: haeres: l. 3. c. 11. pag: 257. edit:*  
*Colon. 1596. Hieronym. in Proem:*  
*Comment. in Matth: 2* To supply what  
the other three Evangelists had omitted,  
who principally relate things done by  
Christ, but for one year wherein Christ  
suffered, after John was cast into pri-  
son, *Euseb: Hist: l. 6. c; 13. ex Clem:*  
*Alexandr.*

**Scope** of John's writing is expresse-  
ly noted, *John 20. 31.* These are writ-  
ten that yee might believe that Jesus is the  
Christ, the son of God, and that believing  
ye might have life through his name.

**The Principall parts, or Generall**  
**Branches** of this Hist. are,

**I.** A description of Christs person, accor-  
ding to his divine and humane nature, c. 1.

**II. A**

II. *A Delineation of Christs office, discharged by him in his foure eminent journeys to Jerusalem, viz.*

1. *At the feast of the Passeeover, John 2. 12. 13.* Here are considerable, 1 The terme whence he went, from *Cana of Galilee*, c: 2. 2 His abode there, the Doctrine that hee preached, and the Acts he did, c; 2. 14. &c. and c: 3. and 4. 1, 2, 3. 3 His returne from Jerusalem through Samaria, and his Deeds and Acts there, c. 4.
2. *At the feast of Pentecost,* wherein 1 He cured him that had the palsie thirty eight yeares, c; 5. 2 He fed the multitude about five thousand with five loaves and two fishes, and preached himself the true *Mannah*, c. 6.
3. *At the feast of Tabernacles,* where are 1 Christs comming to *Jerusalem*, c; 7. 1. to 15. 2 His abode there; during which, he taught, c: 7. 14. to the end. He disputed, c; 8. He cured the man borne blinde, c; 9. He preached himself, the true shepherd of his sheep, c; 10. His returne thence beyond *Jordan*, c: 10. 40. &c. whence hee came again into *Judea* to *Bethany*, to raise *Lazarus* from the dead, c; 11.
4. *At the Celebration of the true Passeeover,* when Christ our Passeeover was sacri-

sacrificed for us. Where Christs death is described by the *Antecedents*, *Manner*, and *Consequents* of it.

1. *By the Antecedents* going before his death, viz. 1 His actions, entring in. to the City, c; 12. Washing his Disciples feet at supper, c; 13. 2 His words spoken, either at Supper, c; 13. 31. to the end, and c; 14. as they were going to the garden of *Gethsemane*, 1 Warning his Disciples of the worlds persecution, c. 15. 2 Comforting them against the Crosse, c; 16. 3 Praying for them and all his Elect, c; 17.
2. *By the manner of his Passion*, 1 In the garden, c; 18. 1. to 15. 2 In the High-Priests palace, c; 18. 15. to 28 3 In the Hall of judgement before Pilate, c; 18. 28. to c; 19. v. 17. 4 In the place of execution, c; 19. ver. 17. to the end.
3. *By the Consequents* of his Passion, viz. Christs appearing after his Resurrection. 1 To *Mary Magdalene* and the disciples in *Judea*, c. 20. 2 To the disciples fishing in *Galilee*, c. 21.

## The Acts.

**T**HE HISTORY OF THE CHURCH OF CHRIST, his body, and that in the purest Primitive Apostolicall times, is contained in the Acts OF THE HOLY APOSTLES. So denominated from the Principle subject matter of this Book, viz. The Acts of the Apostles in the infancy of the Primitive Church, therein recorded Historically.

**P**enman of this History was *Luke*, the beloved Physician, who also wrote the Gospel (of whom see what is there spoken) as appears 1 By the Preface or Introduction here prefixed, wherein he mentions the former Treatise of the Gospel penned by him; names *Theophilus* to whom hee directed particularly this History of the Apostles, as well as that History of Christ; and also hee connects or knits this Book to his Gospel, by continuing the Historie where hee formerly left, viz. At the Resurrection and Ascension of JESUS CHRIST, which here is somewhat more fully described, and what followed thereupon, *Act. 1. 1, 2.* So that his Gospel, and the Acts

Acts of the Apostles are but as one continued History. 2 *By the very stile*, which seems notably to indigitate LUKE unto us, partly it being compleat and polished Greeke becomming L U K E an accurate Grecian, who had also most diligently perused the *Septuagint version*; partly, it being replenished with Hebraisimes, suitable to *Luke's* native Genius, being by country a Syrian of Antioch, (the Syrian language being one of the Hebrew dialects,) partly because herein sometimes is the Language of a Physitian, very agreeable to *Luke's* profession, as *Act. 17. 16. His spirit was stirred in him παροξυνέτο*, i. e. *His spirit was in a Paroxysme*; the word is used by Physitians to signify a sharp fit of an ague, fever, &c. and again, *the Contention was so sharp, ἐγένετο ὡς παροξυσμός*, i. e. *there befell a Paroxysme*, ——— this word is not used in all the New Testament by any, but *Luke*, and *Paul*, (whose companion *Luke* was) i Cor. 13. 5. Heb: 10. 24. 3 *By the context of ancient and moderne writers*. No doubt this book was written by *Luke* of Antioch, the Physitian, Hieron in Prasat: *Act. Luke* the follower of the Apostle and companion of all his Travell, wrote the Gospel. ——— and put forth also another excellent volume entituled the Acts of the Apostles. Hieronym. de vir

*vir illustr.* And again, the Acts of the Apostles seem to import a bare Historie of the infancy of the new borne Christ, but if we know *Luke* the Physitian to bee the Penman of them, whose praise is in the Gospel, we shall consider also that all his words are a medicine for a languishing soul. *Hieron: prefat: in Act: and out of him Beda,* τὴν πράξιν ὁ βιβλαῖς Λέκας γράφει, i.e. *The Booke of the Acts which Luke wrote.* Oecumen. in Scholiis. None but the unlearned and unskilfull, can doubt whether *Luke* were Penman of the Acts, &c. *Erasmus.*

**Occasion.** It is thought that *Luke* wrote this Historie at *Rome* during *Pauls* imprisonment there. *Hieron: de vir illustr.* And that at the request of the faithfull brethren at *Rome*: and by the command of *Paul*, *Dorotheus* and *Nicephor: Hist: l. 2. c; 43.* *Alsted: Prælog: Theol: l. 2, c; 123.* The time of writing is referred to the sixtieth year of Christ, the fourth of *Nero*, 27th. after *Pauls* conversion. But the peculiar guidance of the Holy Ghost, was the principall cause of *Lukes* writing both this and the former Book.

**Scope.** To describe unto us the Rise Growth, State and Practise of the Primitive Christian Church in her infancy, in the purest Apostolical times, how she obser-

. ved



ved and obeyed Christs Commandements to his Apostles, after his Resurrection and before his Ascension, speaking to them of the things pertaining to the Kingdome of God, *Acts* 1. 2, 3. and this both in matters of faith, worship, Church-Communion, and Church-Government; that herein the Primitive Church might be an exemplary Pattern to the following Churches in all succeeding ages. *So that this is a most usefull Book to the Church of God.*

**Principall branches.** The *Acts of the Apostles*, are laid down in this History,

I *More generally.* The Acts of all the Apostles:

I. After Christs Resurrection, till his Ascension, c; 1. 1, to 12,

II. After Christs Ascension till the feast of Pentecost, *viz.* Their devotion, and their Election of *Matthias* to the Apostleship in roome of *Judas*, c; 1. 12. to the end.

III. At the Feast of Pentecost, how they preached and walked after they had extraordinarily received the holy Ghost, c; 2.

IIII. After the feast of Pentecost, *viz.*  
I How the Apostles, (upon report of the miracle that *Peter* and *John* had wrought upon the lame man, and the Doctrine they had boldly taught, against all the oppositions and threats of the Priests and Elders, powdered

powred forth their prayers againit the enemies of Christ and his Gospel, c; 3. 4. to 32. 2 How themselves provided for the necessities of Christians that wanted, c; 4. 32. to c; 5. 3 How they wrought wonders to the conversion of many, c. 5. 12 to 17. 4 How the Apostles were imprisoned and beaten for preaching Jesus Christ, and how stoutly they behaved themselves under these sufferings, c. 5. 17. the end. 5 How the Apostles appointed seven Deacons to take care of the poore, whereof *Steven* being one, wrought miracles, disputed, was accused, answered his Accusation, and is barbarously stoned to death, c; 6. and 7. 6 How the Apostles continuing at Jerusalem, in the great persecution occasioning the dispersion, sent *Peter* and *John* to Samaria to preach to them. The Holy Ghost also sending *Philip* to baptize the *Ethiopian Eunuch*, and to preach, c; 8. In which persecution, *Saul* being a great actor, was wonderfully converted and called to the Apostleship, c. 9. 1. to v. 32.

2. *More specially.* The Acts of *Peter* and *Paul* are storied.

I. *Peters Acts.* viz. 1. His miracles wrought, recovering *Aeneas* and raising *Dorcas* from death, c. 9. 32. to the end. 2 His doctrine, preached to *Cornelius* a Gentile, c. 10. Defended against them of the circumcision, that opposed his communion with the

uncircumcised, c: 11. 3 His imprisonment and miraculous release, c: 12.

II. *Pauls Acts* are recorded according to foure remarkable peregrinations or journeys which he took, *viz.*

1. His first journey was with *Barnabas*, to the Gentiles. His Deeds and Acts in that journey, are in c. 13. 14.

2. His second journey with *Silas*, from *Antioch* to *Jerusalem*, where 1 The occasion of the journey, *viz.* the doctrine of certaine comming from *Jerusalem*, That circumcision was necessary to salvation; whereupon that famous *Synod* was called at *Jerusalem*, c. 15. 2 *Pauls* Deeds and Acts while he was in *Asia*, c: 16. 3 *Pauls* Deeds and Acts while he abode in *Gracia*, untill hee returned again to *Antioch*, c. 17. to c. 18. *vers.* 22.

3. His third journey undertaken for the *Ephesiars* sakes, where note, 1 Whence he went, c. 18. 23. &c. 2 What way he travelled, Going, c. 19. Comming, c. 20. 3 Whether he came, *viz.* to *Jerusalem*, c: 21. 22, 23. Then to *Cesarea*, where consider things done under *Felix*, c. 24. under, *Festus*, c. 25. under *Agrippa*, c. 26.

4. His fourth and last journey which hee took towards *Rome*, c. 27. 28.

## II. EPISTOLICAL BOOKS.

**T**HE EPISTOLICAL BOOKS of the New Testament, are, All the *Epistles*, written by the Apostles; the Apostles being oft-times unable to instruct by their personall presence, supplied that by writing Epistles. These Epistles are either written, 1 To the *Beleeving Gentiles*, or 2 To the *Beleeving Jews*; as was formerly noted,

- I. To the beleeving Gentiles; *The Apostle Paul* wrote his Epistles, which are either 1 *Generall* written to whole Churches: Or 2 *Particular* to some select particular persons. Some do rank *Pauls* Epistles thus, according to the persons to whom they were written, viz.

Pauls Epistles were written either	To whole Churches, either in	Europe, as to the Churches at	{	Rome	{	in Italie
				Corinth.		in Grecia
				Thessalonica		
				Philippi		in Thracia
		Asia, as to the Churches at	{	Galatia	{	in Asia Minor
				Ephesus		
				Colosse.		
				Judea,		
		Judea,	{	and in other Nations dis-	{	persed, as the Epistle to the He-
				persed,		
				as the Epistle to the He-		
				brews,		
		To particula: persons; as to	{	Timothy.	{	Others
				Titus.		
				Philemon.		

Others endeavour, and that not unprofitably to marshall *Pauls Epistles*, in the Order of times and seasons, wherein they were severally written, which Order is not observed as they are placed in our Bibles. And though the punctuall time, when every Epistle was written, cannot evidently and infallibly be demonstrated, either by the Epistles themselves, or other Ecclesiasticall Histories, yet wee may have good probabilities hereof, as may appear in this *Type or Table* ensuing, viz,

**Pauls Epistles** were written, 1 Before his bonds and captivity at *Rome*. 2 In his bonds and imprisonment there.

I. Before his Bonds and Captivity at *Rome*, as these seven Epistles in this Order, viz.

1. First of all seems to be written the I. **To Thessal.** From *Athenes* by *Tychicus*. For *Paul* by reason of the tumultuous Jewes going from *Thessalonica* to *Berea*, and thence to *Athenes*, Acts 17 thence he confirms the *Thessalonians* in the faith by his first Epistle, written about seventeen years after his Conversion, ninth year of *Claudius*, and nineteenth year after Christs passion, when the Counsellors of *Jerusalem* was held. *Hieron.*

K 2

2. About

2. About the same time ; and in the same place *Paul* seemes to have written the **II. The Thessal.** by *Tychicus* also. For what he had written in the former of Christs coming , and of the end of the world , hee further explaines in this, and vindicates.
3. The **I. To Timothy** seemes written by *Paul*, from *Laodicea*, of *Phrygia Palatina*, sent by *Tychicus* the *Deacon*, when returning the second time from Jerusalem, he passed through the Region of *Galatia* and *Phrygia*, *Act. 18. 23.* and before he returned to *Ephesus*, *Act. 19. 1.* For he promiseth to *Timothy*, that hee would shortly come thither. *1 Tim. 3. 14. viz.* in the nineteenth yeare after his Conversion, (as is thought) in the eleventh of *Claudius*, and the one and twentieth after Christs death.
4. Next seems written the **I. To Corinth**, from *Ephesus*, while *Paul* stayed there, *Act. 19. 9.* (and this rather then from *Philippi*, as the Greek postscript intimates) and before he went through *Macedonia*, *1 Cor. 16. 5.* for he passed through *Macedonia*, after his three years abode at *Ephesus*. See *Acts*

*Acts* 19. 1, 8, 10. compared with *Acts* 20. 1. about the end of which time he is supposed to write this Epistle at *Ephesus* before *Pentecost*. For he saith, *I will tarry at Ephesus, untill Pentecost*; *1 Cor* 16. 8. which when he wrote, he seemes plainly to bee at *Ephesus*. And this *Pentecost* went before that *Pentecost*, when he intended to be at *Jerusalem*, *Acts* 20. 16. which fell out about the sixty fourth yeare after Christs death, in the ninth of *Nero*, which year comming to *Jerusalem* with the Contribution, he was cast into Bonds, in the thirtieth year after his conversion, *Athanas.* in *Synops.* *Chrysostome.*

5. Not much after this first Epistle, *Paul* wrote his **II. To Corinth.** from *Philippi* when after *Demetrius* his tumult, he left *Ephesus*, and came into *Macedonia*, *Acts* 20. 1, 2, 3. for then hee must needs come to *Philippi*, (which was the first city upon the coast of *Macedonia*, *Acts* 16. 12.) *Hither* referre that promise of his that he would come to *Corinth*, with them of *Macedonia*, *2 Cor.* 9. 4. that is there said to bee

done, when after hee had passed through *Macedonia* into *Greece*, he had stayed three moneths, *Acts* 20. 2, 3. and after, wee never read that he returned into *Greece*.

6. In the same passing through *Macedonia*; At *Nicopolis*, not farre distant from *Philippi*, before hee came into *Greece*, *Paul* is supposed to have written his Epistle To *Titus* whom hee calls from *Creet* to *Nicopolis*, because there he had determined to winter, *Tit.* 3. 12. though hee seemes after to have altered his purpose, and to have wintred in *Grecia*, as is thought at *Corinth*.

7. The eminent Epistle to the *Romanes* seemes to have been written, whilst *Paul* was wintring at *Corinth*. For after that, we read not that he returned to *Corinth*, but having wintred in *Greece* because of the treacheries of the Jewes, returning through *Macedonia*, hee came into *Syria* with the Contribution, whence at last hee was carried bound to *Rome*, in the sixty fourth yeare of *Christ*, the ninth of *Nero*, and in the thirtieth yeare after his owne Conversion. So that the II. To *Corinth*



*Corinth*, to *Titus*, and *To the Romans*, all these three seemes to be written, as is said, and all within the space of halfe a year: but the *Epistle to the Romans* seems to bee the last hee wrote before hee came Captive to *Rome*. *Origen* & *Chrysost*: prove it was written after both the *Epistles to Corinth*: because in both those *Epistles* hee stirs them up to a Collection for the poore Saints at *Jerusalem*, 1 *Cor*: 16. 1. to 6. 2 *Cor*: 8. and 9. which contribution hee saith hee had receaved from the Churches of *Macedonia* and *Achaia*, *Rom*: 15. 25. to carry it into *Judea*; and he brought it to *Jerusalem*, in his last journey into *Syria*, described *Acts* 20. and 21. as himselfe testifies in his *Apology* before *Felix*, *Acts* 24. 17.

II. In his Bonds and Imprisonment at *Rome*, and this under, 1 His former  
2 His later imprisonment.

I. Under his former imprisonment, when he was in more free custodie at his first coming to *Rome*, *Acts* 28. 16, 20, 30. 31. Then probably hee wrote his *Epistle To the Hebrews*, for hee promiset

the *H-brews* to come and see them, Heb. 13. 23. therefore then he had some hopes of liberty. or it may be he had liberty at that time and preached in *Italy*. Whence perhaps the Epistle is said to be written not from *Rome*, but from *Italy*.

II. *Under his latter imprisonment* when he was clapt up into *closer restraint*, Then he wrote his other six Epistles (in which he mentions his *chains*) and probably he wrote them in this order, *viz.*

1. *To the Galatians* to whom he writes that he *bears in his body the marks of the Lord Jesus*, Gal. 6. 17. i.e. either his *chaines*, *torments*, or *bands*,

2. *To the Ephesians*, to whom he mentions his *chain*, Eph. 6. 20.

3. *To the Philippians*, whom he salutes in the name of *divers of Caesar's household*, Phil. 4. 22.

4. *To the Colossians* whom he requests to remember his *bonds*, Colossians 4. 18.

5. *To Philemon*, Paul wrote being a *Prisoner and now aged* Phil.

9. and it is thought he wrote this Epistle after his first *Apology*, in which *all men forsook him*, but the *Lord*

Lord stood by him, and delivered him from the mouth of the Lyon, 2 Tim. 4. 17. Therefore having some dawnings of hope that he should be delivered, he desires Philemon to prepare him a lodging, for I trust (saith he) that through your prayers I shall be given unto you, Phil. 2: but the Lord had otherwise determined. Some think this Epistle was written after the II to Timothy, because there he bids Timothy and Mark to come to him, whom here he intimates to be with him, ver. 1. 24. But others collect rather the contrary, 1 Par. ty because here he desires a lodging to be provided for him, ver. 22. but in that Epistle he is not solicitous about his lodging, but about his departure out of this life, 2 Tim. 4. 6. 2. Par. ty because, there he complains that Demas had forsaken him, 2. Tim. 4: 10. But here he salutes Philemon in Demas his name, ver. 24. Therefore this Epistle was written before Demas his desertion, or Demas had returned againe unto him.

6. Last of all, a little before his Martyrdome ) which fell out in

the thirty seventh yeare of *Christ*,  
in the fourteenth yeare of *Nero*,  
and in the thirty fifth yeare after his  
own conversion ) Paul wrote his  
II. to *Timothy*, as all Cir-  
cumstances evince, and the E-  
pistle it self intimates. *I am  
now ready to be offered, and the time  
of my departure is at hand*, 2 Tim.  
4. 6.

This noting the severall times of the  
Apostles writing his Epistles is use-  
full, To let us see why the Apostle  
wrote so variously about the same  
things, as *Circumcision* and other *Cere-  
monies*, As; To the *Romanes*, that they  
should receive the weake, &c. about  
Ceremonies and indifferent things, Rom.  
14. 1. &c. But to the *Galatians*, and  
*Colossians*, utterly condemnes use of Cir-  
cumcision, &c. Gal 5. 1. &c. Col. 2.  
the reason is the difference of times,  
*Chrysostome*. *Ceremonies* were a'wayes  
*Mortales*, mortall; at Christs death  
became *Mortuæ*, dead; onely Moses must  
be honourably buried, for the weak Jewes  
the use of them was permitted a while;  
but after that they became *Mortiferæ*, dead-  
ly to them that used them.

But here *Pauls Epistles* shall be con-  
sidered according to the method and di-  
tribution of all the Books, of the New-  
Testament.

Testament first proposed: and that the rather, because so we shall view them as they stand in order in our *Bibles*.

And first of Pauls *Generall Epistles* to whole Churches, which are nine, *viz.*

## Romanes.

**T**HE *Epistle of the Apostle Paul to the ROMANES*. So denominated,  
 1. Partly from the object to whom the *Epistle* is written, *viz.* The believing *Romanes*, *Rom. 1. 7.* When this *Epistle* was written, there was so famous a Church at Rome, that their Faith was spoken of throughout the whole World, *Rom. 1. 8.* Yea there were even in *Cæsars* household that had received the Faith. *Phil. 4. 22.* But by whom or when was the Church of the *Romanes* first planted? *Ans.* Scripture is silent, Papists say by Peter, *Belarm. de Pont. Rom. 1. 2. c. 2.* But Peter never was at Rome, much lesse planted the Church there *D. Pareus in Rom. 16. Pub. II.* *Barnabas* is supposed to have preached Christ at Rome, and to have converted the *Romanes*, under the Reigne of Tyberius, if Clement may be believed. *Recognition. Clementis lib. 1.* But now  
 Rome

*Rome* is as infamous as once it was famous being the seat of *Antichrist*, Rev. 17. 9, &c. the *Spiritual Egypt* Rev. 11. 8. *Sodome* Rev. 11. 8. And *Babylon* devoured to destruction, Rev. 18. 2, &c. 2. Partly from the *Denman* of the Epistle, viz. *Paul*, Rom. 1. 1.

*PAUL* is a Latine name from *Paulus*, i. e. a little one, so the *Romanes* were wont to call them that were of a lesser stature, he seemes most to be delighted with this *Romane* name, being appointed Apostle to the Gentiles. Some think he first had this name given him, upon occasion of his conversion of *Sergius Paulus the Deputy*, Act. 13. 7. 9. 12. *Hieronym. de claris Script.* Before he was called *Saul*, i. e. desired, asked, &c. From the Hebr. שָׂאֵל *Sbaal*, i. e. be hath asked, desired, &c. It is not likely that he changed his name *Saul* into *Paul*: but rather that he had two names, as all the Jews had that were freemen of *Rome*; *Saul* then denoted his nation and Religion, *Paul* signified his Roman freedome. And Scripture favours this that he had two names, saying, *Saul*, which also is *Paul*, Act. 13. 9. The History of *Paul* is notably described in the New Testament, especially in Phil. 2. 1. Tim. 1. And in Act. 13. to the end of the Book. but more summarily, Act. 12. 3, to 22. and 26. 4.

26. 4. to 24. He was a Jew by Nation; of the Tribe of Benjamin; of the Province of Cilicia; borne in the City Tarsus, (which being a Colony and having the priviledge of the Romane freedom. Paul though of Jewish Parents, yet saith he was a Romane free-born, Act. 22. 7. 28.) circumcised the eighth day; brought up at the feet of Gamaliel; a great proficient above many in the Jewish Religion; in his Zeale persecuting all that seemed to oppose it; held the garments of those that stoned Stephen, consenting to his death; made havock of the Church, &c. But at last, as he was in his Circuit of persecution, he was miraculously converted of a Wolfe to become a Lamb, and of a Persecuter to be a prime Apostle, in his Apostleship he suffered and laboured more then all the rest of the Apostles; was peculiarly sent to teach the Gentiles. At last he was carryed bound to Rome, and there he was beheaded by Nero in seventeenth yeere after Christ's Ascension, in the fourteenth year of Nero, and thirty fifth yeare after his conversion, and buried in the Ostientine way. Hieronym. He wrote fourteen Epistles, of which one said, *As oft as I read Paul, me thinks I heare not words so much as thunders, Paulum quotiescunq; lego video mihi non verba audire,*

dire, sed tonitrua. *Hieronym. conter. Jovinian. de Epist. Paulin.*

*His Epistle to the Romanes*, though not first written, yet is set first. 1. By reason of the dignity of the *Romanes* to whom it was written, *Rome* being the Seate of the Empire, and Head of the World. 2. Because of the largeness of the Epistle, this being the longest of all the Epistles. As *Isaiab* is set first being the longest of all the Prophets. 3 But especially from the dignity of the matter, and dexterity in handling it. The Body of Divinity is so admirably herein handled, especially the principall points of *Election*, *Reprobation*, *Redemption*, *Faith* and *Justification by Faith*, &c. that it is deservedly called by some *Clavis Theologiae*, the Key of Divinity; and *Methodus Scripturae*, the Method of Scripture.

*When it was written*, See in former Table *Where* it was written, is to be considered. *Origen in Praefat. Comment.* thinks at *Corinth.* 1. Because

he commends *Phoebe* to the *Romans*, *Rom.* 16. 1. She was a servant to the Church at *Cenchreae*, which is a Port of *Corinth.*

2. Because he salutes them in the name of *Gaius* his Host, &c. *Rom.* 16. 23. And *Gaius* a *Corinthian*, and there Baptized

by *Paul*, 1 *Cor.* 1. 14. 3 Because he salutes them in the name of *Eraustus*

*Chamber-*



*Chamberlaine of the City*, Rom. 16. 23.  
Who abode at *Corinth*, 2 Tim. 4. 20.  
4. The postscript testifies this much.

**Occasion and Scope** of this Epistle  
seemes to be this. The report that  
*Paul* had received of some disagreements  
both in judgement and affection, in them  
of the Church of *Rome*, who were partly  
believing Jewes, partly believing Gen-  
tiles. The Jewes either wholly oppo-  
sing the Gospel, or mingling Law and  
Gospel together in the case of Justifica-  
tion; and all of them excluding the  
Gentiles from the fellowship of Christ,  
and despising them, insisting too much  
upon the Prerogative of the Jew: Con-  
trariwise the Gentiles, knowing that the  
Jewes were rejected of God, and the  
Gentiles implanted in their stead, too  
much insulted over them as a people cast  
away, boasting of their own wisdom  
and vertues, and using their Christian  
liberty with offence. Now to recon-  
cile these Controversies, and to settle  
them both in the truth, and in unity  
of judgement and affection, the Apostle  
being hindered from coming to them  
deals by letters; Demonstrating that nei-  
ther Jewes had cause to boast of their righte-  
ousnesse and Prerogatives, nor Gentiles of  
their wisdom: both of them naturally being  
liable to eternal condemnation notwithstan-  
ding,

ding, and both of them being to be justified by faith in Christ alone, and that they should not abuse Grace, but walke in newnesse of life, &c.

**Generall parts.** in this Epistle to the **Romans** are chiefly three parts.

I. A preface to the whole Epistle, c: 1, 1. to 17.

II. A treatise, containing the main substance of the Epistle, which is either Informatory and Doctrinall: or Hortatory, and Practicall.

1. Doctrinall, viz, touching the cause of our justification, more neere, more remote.

1. More neere cause of justification  
Where,

1. The false cause, viz. Works is removed, c: 1. 17. to the end. c: 2.

& 3. 1, to ver. 21.

2. The true cause, viz. Faith is

1. Defended from Calumnies c:

2. 21. to the end, & c: 3.

2. Confirmed by Abrahams example, and testimonies, c: 4.

3. Explicated by the fruits or effects thereof; 1. Inward, viz.

Peace with God, and full assurance of Faith, c: 5. 2. Outward, viz.

Newnesse of life, c:

6. 2 Freedom from the curse of

the Law, c: 7. 3. Constancy in

the State of Grace, against all

con-

condemnation, notwithstanding all infirmities or afflictions, within or without them that are in Christ, c. 8.

2. *More Remote cause of justification,*  
viz. Predestination where, of

1. The Jewes rejection, described,

1 By the cause thereof, Gods pleasure, the Jewes unbelieve, c. 9.

2 By the signes and effects thereof, their blindnesse, c. 10

2. The Jewes Restauration, and of the remnant to be saved, c. 11.

2. *Practicall and Hortatory,* inciting to good works, and duties; either,

1. *Generall,* towards God and man, c. 12.

2. *Speciall duties,* either in 1 Things necessary, towards superiours, c; 13.

2 Things in different and Arbitrary; towards inferiours, and the more infirm in Faith, c. 14. & c. 15, v. 1. to 14.

III. *A conclusion* of the whole Epistle, consisting of 1 Excuses about his freedome in writing to them, his not coming to them and other advertisements touching his purpose of seeing them, and his desires of their prayers, c; 15. v. 14. to the end. 2 Commendations and Salutations, c; 16.

I Corinth

# I. Corinthians :

**T**He first Epistle of the Apostle Paul to the CORINTHIANS.

So denominated from the **Benman** thereof, **Paul** ( of whom in Epistle to the Romanes ) and from the Object to whom he wrote it, viz. The *Corinthians* ; or the *Church of God at Corinth*, 1 Cor. 1. 1, 2. **CORINTH** was an eminent City of *Acbaia* ( which *Acbaia* by an *Isthmus* was annexed to *Greece*, neer to *Athens* ) seated in an *Isthmus*, or a little tract of Land betwixt two Seas, the *Egean* and *Ionian* Sea, A most famous Mart, very populous, and flowing with wealth, it was *Lumen & decus totius Græciæ*. Cic. pro leg. Manil. i. e. *The Light and glory of all Greece* : yet very infamous for luxury and multitudes of vices. Once utterly destroyed by *L. Mummius* the Roman Consul; but after for the opportunity of situation restored to its ancient Splendour by *Augustus*. *D. Pareus in p. olegom. in I. ad Corinth.* **Paul** coming from *Athens* to *Corinth*, laid the first foundation of a Church there, 1 Cor. 3. 10. He was their Spirituall Father that begot them, 1 Cor. 4. 15. Converting, by his preaching,

ching, *Chrispus* and *Sosthenes* chiefe Rulers of the Jewish Synagogue there; and many other *Corinthians*; among whom *Paul* continued preaching, a yeare and six Moneths; God assuring him by night in a Vision, that *he had much people in that City.* Act 18. 1, 8, 9, 10, 11, 17. And this Church of *Corinth* grew one of the most eminent Churches for all manner of spirituall gifts, 1 Cor. 1. 5, 6, 7.

**When and where** this Epistle was written, See in the Table before Epistle to *Romanes*. As the Epistle to *Romanes* is set first for *Doctrine of Faith*: So this is set second for *Doctrine of Church-gouernment*, excellently handled therein.

**Occasion** of writing this Epistle, seemes to be twofold. 1. The information that *Paul* had from them of the *House of Cloe*, of the many and wofull distempers that infested the Church of *Corinth* after *Paul's* departure, as 1. *Schismes and Divisions* 1 Cor. 1. 11. &c. 2. *Many notorious scandals*, as Lusts, Incest, Covetousnesse, Law-suits, &c. 1 Cor. 5. & 6. 3. *Idolatrous Communion with Infidels* in their Idoll-feasts, 1 Cor. 8. & 10. 4. *Uncomely habits* in publique Assemblies, 1 Cor. 11. 3, to 17. 5. *Prophane- nations of the Lords Supper*, 1 Cor. 11.

17. to the end. 6 Barbarous confusion in their publique Church-Assemblies, 1 Cor: 14. And 7 finally such Epicure-like profaness, as to deny the Resurrection and eternall life, 1 Cor. 15. 12. &c. 2 The writing of some of the Corinthians unto the Apostle for satisfaction in some particular cases, as 1 about Marriage, 2 About Things sacrificed to Idols. 3 About Spiritual gifts. 4 About Propheying. And 5 about charitable Collections for the Saints in Iudea, 1 Cor 7 1.

**Drope.** The Apostle therefore in this Epistle principally endeavours, To apply healing medicines speedily to all the evils and maladies that began to grow in that Church; and to give them satisfactory Resolutions in all the particulars, wherein they craved his advise from the Lord.

**Generall Parts.** In this I. Epistle to Corinthians, consider

I. *The exordium or Preface* to the whole Epistle, c: 1. v. 1. to 10.

II. *A Treatise* of severall subjects, according as the present state and necessity of the Church required, in respect of their present corruptions abounding; and Paul's Resolution in some doubts propounded. Herein therefore the Apostle,

1. *Sharply taxeth their Schismes and divisions about their Ministers, and their diver-*

*diversity of gifts*, as eloquence, &c. for which some factiously admired one, some another, c; 1. 10, to c; 5. Herein note; 1 An emphaticall exhortation to unity, c; 1. 10. to 14. 2 *Paul's* tacit clearing himselfe from being any cause of these divisions among them, either 1 *By his Baptisme*, he baptizing very few, and none in his own name, v. 14. to 17. or 2 *By his Preaching* amongst them, for he preached Christ crucified, not with wisdom of words to entice them, but in demonstration of the spirit and power to save them, yet his doctrine was farre above the reach of carnall men c; 1. 17. to the end, and c; 2. 3 He shows why he preached to the so plainly, because they were carnal, c; 3. 1. to 5. 4 That their Teachers should be no such cause of divisions; They are but Ministers, can do nothing without God, & therefore he warnes their Teachers to take heed that they build upon Christ the foundation; and people not to admire mens persons c; 3. 5. to the end. 5 Hee directs them what account to have of him and his Ministry, and how little cause they have to prefer their other eloquent teachers before him, c; 4. 2. He severely reproveth divers notorious scandals amongst them. As 1 Their

Their suffering of the *incestuous person* among them, who should have been delivered to Sathan by their Church-Governours, c. 5. 2. Their covetous and quarrellsome law-suits even before Infidels, c. 6, 1. to 12. 3. Their fornications, which they counted as indifferent things, c. 6. 12. *to the end.*

3. He resolveth their doubts or questions propounded to him, touching,

1. *Marriage*, and therein concerning

1. Conjugall benevolence, c. 7. 1. to 8.

2. The unmarried and widowes, v. 8, 9.

3. Divorce, v. 10. to 25.

4. Virgins, v. 25. *to the end.*

2. *Idolothytes*, or things sacrificed to Idols, shewing that they ought not (under pretence of Christian liberty,) eat to the scandal of their brethren, c. 8: as he preached without wages (which yet were due to him) that he might avoid the calumny of his Antagonists; and became all things to all men to gaine them. c. 9. By other arguments he condemns eating things sacrificed to Idols, as being idolatry, or communion with devils, and inconsistent with communion with Christ in his supper, c. 10. & c. 11. 1.

4. He directs and endeavours to reforme their practice in divers particulars.

1. How men and women are to behave



have themselves in point of their outward Habits, in publique Assemblies, c. 11, 2. to 17. 2. How the Lords Saints ought to be managed and received c. 11. v. 17. *to the end.* 3. How all spirituall gifts are to be employed for promoting the Churches profit, and preserving the unity of the mysticall body. c. 12. beyond all which gifts, grace, as *love*, &c, is much to be preferred; yea gifts without grace are as nothing, c. 13. 4. How they should prophecy, (*the woman still keeping silence in their Churches*) c. 14.

5. He condemnes and confutes the prophane error of them that denied the *Resurrection*, c. 15.

6. He instructs them about the *Collecti-  
ons for the Saints at Jerusalem*, c. 16,  
1. 2, 3, 4.

III. *The Conclusion of the whole Epistle*, with certain advertisements about more private affairs, exhortations to certain duties, and salutations, c. 16. 5. *to the end*

## II. Corinthians.

**T**He II. Epistle of Paul the Apostle to the CORINTHIANS, So called from Paul the Penman of it. (of

(of whom see before in *Epistle to the Romans*) and from the parties to whom hee wrote, viz. *The Church at Corinth*, (of which see in *I. to Corinth*.) and to all the *Saints in all Achaia*, 2 *Cor*: 1. 1, probably there being many *Saints* in that *Province*, who could not so safely and conveniently meet in *Church-Assemblies*; but were dispersed up and downe by reason of the *turbulency* of those times. *Calvin in loc*:

When this *Epistle* was written, see before in the *Table*.

**Occasion** of this *Epistle* seemes to bee, those *Calumnies* and *asperisions* cast upon *Pauls words* and *Actions* by false *Apostles*, and other his *adversaries* after his former *Epistle*; they charged him with *levity*, that he came not to them according to his promise: with *pride* and *tyrannicall severity*, because of the incestuous person: with *lessening the authority of the law*: and that however he was glorious in his letters. yet in person he was but base, &c. *Paul* therefore wipes off these *asperisions*, and shews that he wrote not his former *Epistle* to them for any such ends, but for promoting of their *Salvation*. So that this *Epistle* is for most part of it *Apologeticall* viz. *Pauls Apology* against his *adversaries*, *calumnies*, and this the end and *Scope* of it; as also to testifie his love to them

them, and to prevent his having sorrow from them, when he should come unto them.

2 Cor. 2. 3, 4.

**Principall parts are**

I. *An introduction or Exordium* to his Epistle, c. 1. 1, to 8.

II. *The substance of his Epistle*, containing a Treatise *Apologeticall* and *Hortatory*.

1. In the *Apologeticall* or excusatorie part of the Epistle.

1. He purgeth himselfe both from the charge of *levity* and *temerity* that he came not to them according to his promise, 1 Cor. 16. 2. to 8. And of *severity* in the case of the incestuous person, showing them the true causes of his absence, wherein (to clear himself from severity, &c.) he interts his exhortation to them, touching the restoring and comforting of the *incestuous person*, excommunicated according to his former Epistle, but now repenting, c; 1. 8 *to the end*, and c; 2.

2. Hee commends and magnifies his ministry to them, 1 Partly from the effect it had on them, *Converting* them, c; 3. 1 to 6. 2 Partly from the subject matter of his ministry, viz. The Gospel farre surpassing the Law in glory, c; 3. 6. *to the end*

3 Partly from his undaunted constancy

L

stancy in preaching the Gospel, notwithstanding all afflictions therupon incident unto him, those afflictions working for him a far more exceeding and eternall weight of glory, c: 4. His assurance of which glory he demonstrates upon divers grounds, c: 5.

2. In the Hortatory part of the Epistle, He exhorts the *Corinthians*; and beseecheth them,

1. To walke worthy of the Gospel, and not to receive the grace of God in vain, and this is done more Generally, c: 6 1. to 14 More specially by avoiding the fellowship of infidels and idolaters, c; 6. 14. to the end, and c. 7. 1.

2. To bear him like affection in receiving his doctrine and exhortations, as he bears towards them for their repentance; and kindnesse to *Titus*, c. 7. 1 to the end.

3. To a liberall contribution, to the poor Saints at Jerusalem, and in Judea; and this by many emphaticall Arguments, c; 8. and c; 9.

4. To behave themselves with such dutifull obedience to his doctrine and ministry, that he may have cause to use lenity and gentlenesse towards them, and not be put to exercise that severi-

ty against them which he intended against some, c; 10. whereupon (that he may vindicate himselfe and his Apostleship from contempt in their eyes, who preferred the false Apostles before him) he enters upon a necessitated and forced commendation of himselfe and his Apostleship by many considerations, c; 11. and c. 12.

III. *The conclusion of the whole Epistle,*  
 1. With Comminations of severity and sharpnesse, which he will use towards them, if they repent not, c; 13. 1. to 11.  
 2. With valedictory exhortations and salutations, c; 13. v. 11, 12, 13, 14.

## Galatians.

THE *Epistle of Paul the Apostle to the GALATIANS.* So intituled from the **Penman Paul**, who wrote it: and from the Churches in *Galatia* to whom he wrote it. *Gal. 1. 1. 2. Galatia*, so called from *Galli*, i. e. The *French*, that came and inhabited there, who called the country after their name. That they were *French*, all agree; but from what part of *France* they came, is lesse evident; see *Calvin's* judgement herein, *Calv. in Argum. Epist. ad Galat.*

*Galatia* was an ample Province of *Asia Minor*, neer to *Phrygia*, into which anciently entred a people from *Gallia* of *Europe*, and seated themselves betwixt *Bithynia* and *Cappadocia*, as is testified by *Strabo* l. 12. *Justin.* l. 25. *ab initio.* *Liv.* l. 8. *decad.* 4. *Plin. Nat. Hist.* l. 5. c. 32. The more principall cities in the Province of *Galatia*, (as *Appianus* in *Chronolog.* fol. 44. notes) were these *Synopa*, *Pomptiopolis*, *Claudiopolis*, *Ancyra*, (the Metropolis, famous for an ancient Counsel there,) *Lozdicea*, *Antioch* and *Nicopolis*, *D. Pareus* in *Com.* in *Gal.* l. 1. 2. *Paul* with *Silas* and *Timothy*, travelled through the region of *Galatia* once, but were forbidden of the Holy Ghost to preach the word in *Asia*, *Act.* 15. 40. and 16. 1, 2, 3. 6. But afterwards he went over all the Countrey of *Galatia*, and *Phrygia* in order, strengthening all the disciples, *Act.* 18. 23. In which countrey of *Galatia*, in most of the famous cities, *Paul* had planted famous Churches of Christ, as is conceived, *Gal.* 1. 8. &c.

**Occasion** It seemes by the current of the Epistle, that after *Pauls* departure from *Galatia*, having planted the Gospel there: there came among them false Apostles and corrupt teachers, who endeavoured to disgrace *Pauls* Apostleship among them, and to pervert the purity

purity and simplicity of the Gospel among them, and to pervert the purity and simplicity of the Gospel of Christ, by mixtures of legall doctrines urging the observance of both morall and ceremoniall law, and particularly of circumcision as necessary to Justification; so mingling and blending together *Law* and *Gospel*, *works* and *faith*, *Judaisme* and *Christianisme*: tending dangerously to the subversion of that Church.

**Scope.** Hence the Apostle yearning over these Churches, writes this Epistle to them, to recover them out of this error in that fundamentall point of Justification: to convince them of Justification by faith only; to demonstrate unto them the nature and use of morall and ceremoniall law: and incite them to a holy Christian Conversation.

**Principall parts** of this Epistle, to this end, are,

I. *An exordium*, preface, or entrance into the Epistle, wherein he notably asserts the divine authority of his Apostleship, against false Apostles denying, it, c. 1, 1. to 6.

II. *A Treatise* containing matters, *Reprehenſory* *Inſormatory* or doctrinall, and *Exhortatory*.

I. *Reprehenſory*, wherein he sharply taxeth them that they had so soon fallen from the Gospel doctrine of Justification by

faith, which he had preached to them, to an opinion of Justification by the works of the law, c. 1, 6. to 3, 1. To this end that he may more fully convince them of their error in forsaking the Gospel which he preached, he shewes, after his serious obtestation, 1. How he had his doctrine from God, who called him to preach to the Gentiles, c: 1, 11. to 16. 2. How faithfully he had preached the Gospel committed to him, withstanding all legall mixtures in point of Justification, c: 1, 16. to 3, 1.

II. *Informatory or Doctrinall*, wherein he asserts, and proves the Doctrine of Justification by faith alone, and not by legall works, by many Arguments, c: 3, 4. As for example because

1. They received the spirit not by preaching of the law, but by preaching of faith, c: 3, 1. to 6.

2. *Abraham* the father of the faithfull was justified by faith; consequently so must his faithfull seed be justified whether Jews or Gentiles, c: 3, 6. to 15:

3. The heavenly inheritance is "not by law, but by promise, therefore of faith, c: 3, 15. to 19. And here by way of *prolepsis* to prevent objections he shews what was the use of the law before Christ, & why the ceremonial law is abolished at Christs coming c: 3, 20, to 5: 4. v. 12. And he lenifies the sharpnesse



sharpnesse of his former rebukes, by signifying his humble, modest and tender carriage towards them, c: 4. 12. to 21.

4. The very testimony of the law it selfe condemnes this Justification by the works of the Law, as he evidences in the Allegory of *Hagar and Sarah*, c: 4, 21. to the end.

III. *Hortatory*, here the Apostle exhorts them, 1. Constantly to persist in their Christian Liberty from the ceremoniall law, c: 5, 1. to 13. 2. Not to abuse their Christian liberty, v. 13. 3. To severall generall duties of Christianity, c: 5, 14. to c: 6, 11.

III. *A Conclusion* of the whole Epistle containing, 1 *A Testification* of his love unto them, in writing to them with his own hand. 2 *A common faction* against false teachers. 3 *An opposition* of his owne example against that of the false Apostles, he preaching the Gospel sincerely, walking accordingly, and being willing to suffer for it; and his 4. *Valediction*, c: 6 11 to the end.

## Ephesians.

**T**HE Epistle of the Apostle Paul to the EPHESIANS. So denominated from the Saints at Ephesus to whom Paul wrote, Eph. 1. 1. E P H E -  
L 4 SUS

-SUS was a city on the shore of the *Ionian sea*, looking towards the west of *Asia Minor*, of old a city of great traffique but much addicted to magick Arts, and to superstition, there being the Temple of the great goddess *Diana*, *Act. 19*, *Paul* came to *Epheſus* at first, and reasoned with the Jews in their Synagogues, but tarried not there at that time because he hasted to keep the feast at *Jerusalem*, *Acts 18, 19, 20, 21*. After that he came a second time to *Epheſus*, and continued there preaching and disputing for two years and three moneths, and so planted a famous Church there, *Act. 19. 1. 8, 10. &c. 1 Cor. 16. 9.* till by the uproare at *Epheſus* he was necessitated to depart, *Act. 20. 1.* yet after his departure into *Macedonia*, *Act. 19. 1, 2.* he committed the care and inspection of the Church at *Epheſus* unto *Timothy*, *1 Tim. 1. 3, 4. &c.* And *Paul* being afterwards at *Miletus*, called thither the Elders of *Epheſus*, exhorting and encouraging them in their charge, knowing they should see his face no more, *Acts 20. 17. to the end.* After *Timothy*, it is supposed *John the Evangelist* was Bishop of this Church.

**When and Whence** this Epistle was written, See in *Table* before *Epistle to Romans*.

**Occasion** of *Pauls* writting to the *Epheſians*,

*epheſians*, was not Schiſmes and Scandals, as in the Church of *Corinth*; nor falſe doctrine ſupplanting juſtification by faith, that fundamentall point as in the Church of *Galatia*; But the Apoſtles ſingular tenderneſſe and provident care of this Church, (he being not now farre from his death.) left they ſhould faint or be diſcouraged by his bonds at *Rome*, and be weary of the Goſpel through the Croſſe.

**Scope**, to encourage the *Ephesians* to conſtancy in faith and piety, and growth therein, notwithstanding all his or their tribulations for the Goſpel.

**Principall parts.** To this end are,

I. *The Inſcription or Exordium* of the Epiſtle, c. 1, 1, 2.

II. *The Body of the Epiſtle* being Doctrinall and Hortatory.

1. *Doctrinall*, wherein he laid down Gods benefits to them and us, or the cauſes of ſalvation.

1. Gods eternall and free Predeſtination of us to adoption in Chriſt, through faith, c. 1.

2. Redemption by the bloud of Chriſt, and effectuall vocation by his grace, c. 2.

3. Publication of the riches of Chriſt by the Goſpel, eſpecially by his miniſtery to the Gentiles. c. 3.

2. *Hortatory*, wherein by way of grati-

tude for former benefits, he stirs them up to divers Christian duties, which are either,

1. More generall and common to all Christians, c. 4. and c. 5, 1. to 22.
2. More speciall and peculiar to some particular relations, as to,
  1. Husbands and wives, c. 5. 21. *to the end.*
  2. Parents and children, c. 6, 1. to 5.
  3. Masters and servants, c. 6, 5. to 10.

III. *The Conclusion of the Epistle*, where in he encourages them to be strong and constant against all temptations, through the help of *the compleat Armour of God*, described; shoves why he sent *Tychicus* to them, and so concludes, c. 6, 10. *to the end.*

## Philippians.

**T**HE *Epistle of Paul the Apostle to the PHILIPPIANS*. So intituled because written by Paul to the Saints, Bishops and Deacons at *Philippi*, Phil. 1. 1. PHILIPPI was the name of two cities, viz. one in *Thessalie*, at first called *Darb.*, but after *Philippi* from *Philip*

of Macedo who repaired it. *Alsted. Prae-*  
*cog. Theol. l. 2. c. 124.* Another a city  
 of Macedonia, situate in the confines of  
 Thracia, in the fields whereof Pompey was  
 overcome by *Caesar*; and after *Brutus* and  
*Cassius*, by *Anthony* and *Octavius*. This lat-  
 ter *Philippi*, is here meant to this *Philippi*,  
 Paul came, being warned by vision to go in-  
 to Macedonia, *Act. 16. 9.* to the end of the  
 chapt. Here *Lydia* and the Jailor were con-  
 verted, and Paul here laid the foundation of  
 a flourishing Church. *Calv. Argum. in Eph.*  
*ad Philip.*

**When and Whence** this Epistle was  
 written, see in former Table, &c.

**Occasion**, the Church at *Philippi* sent  
 their bounty to Paul now Prisoner at  
 Rome, to support him and supply his  
 wants there, by *Epaphroditus* their Pa-  
 stor, who doubtlesse coming to Paul,  
 disclosed to him the spirituall state of  
 that Church, whereupon Paul writes  
 this Epistle from Rome, by *Epaphroditus*  
*Phil. 2. 25.*

**Scope**. To confirme the Philippians in  
 faith and Godliness, to warne them against  
 Seducers, and to testify his thankfulnessse  
 for their bountifull remembrance of him, in  
 his distresses.

**Principall parts**, to this end are  
 I. An Exordium or Preface to his Epistle,  
*c. 1, 1, 2.*

II. The

**II. The substance of the Epistle,** wherein  
he

1. *Confirms* them in the faith, by Promising to them Gods perfecting grace, praising their zeal, Testifying his love to them, Removing the scandall of the Crosse; & intimating his great desire for the furtherance and joy of their faith, c; 1. 3, to 27.
2. *Exhorts* them to Piety, viz. to bearing the Crosse, unity, humility of minde, and purity of life, c; 1. 27. to c. 2. 19.
3. *Commends* their faithfull Ministers, Timothy and Epaphroditus, c. 2. 19. to the end.
4. *Warnes* them of the false Doctrine of false Apostles, that would mingle works with faith in justification, opposing against them his own example, desiring the Philippians to imitate him, c. 3.
5. *Encourages* them in divers particular and generall duties, c; 4. 1. to 10.
6. *Gratefully commemorates* their bounty to him, c; 4. 10. to 21.

**III. The conclusion of the Epistle,** with salutations and a valediction, c; 4. 21; 22; 23.

## Colossians.

**T**He Epistle of the Apostle Paul to the **COLOSSIANS**. So intituled from the *Colossians* to whom Paul wrote this Epistle, *To the Saints and faithful Brethren in Christ, which are at Colosse*, Col. 1. 2. These *Colossians* were not that people dwelling in *Rodes*, (called *Colossiant* from that huge *Colossus* or Image of the Sunne, 70 Cubites high, there erected: But rather those inhabitants of *Colosse* a chief City in *Phrygia* in *Asia Minor*, neere unto *Hierapolis* and *Laodicea*; as *Hierome* and *Chrysostome* think. And this Epistle it selfe seemes to intimate thus much, wherein hee mentions *Ephraim* his zeal for them at *Colosse*, *Laodicea*, and *Hierapolis*, Col. 4. 13. Bids them salute the Brethren in *Laodicea*, ver. 15. and that this Epistle be read in the Church of the *Laodiceans*, ver. 16. Now *Laodicea* and *Hierapolis* are neere *Colosse*, but farre distant from *Rhodes*, as learned writers import. *Xenophon* in *1. de expeditione Cyri*; writes, That after he entred into *Phrygia*, he went streight *εἰς Κολοσσῆας πόλιν ὁικεμένην, οὐδ' αἰμονα, καὶ μεγάλην*, i. e. Unto *Colosse* a City of universall resort,

sort, rich, and great: Euseb. in Chronic. saith, That three Cities of Asia, Laodicea, Hierapolis and Colosse fell with one and the same earthquake. And Plin. in Nat. Hist: l. 5 c; 32. Seates not Colosse in any Island, but among the Cities of the Continent.

**When and whence** this Epistle was written, see in the former Table.

**Occasion.** Epaphras fellow-labourer with the Apostles, had in Colosse with other Ministers planted a Church. The Faith preached to the Colossians was impugned, Partly by some converted out of Judaism who urged the Ceremonies of the Law as necessary to Salvation, confounding Christ and Moses together: Partly by some converted out of Gentilisme, who obtruded Philosophicall subtilities upon them, counting the simplicity of the Gospel too much below wise men, and so blended Theology with Philosophy. The Apostle therefore being prisoner at Rome, writes to them to instruct and stablish them in the true Doctrine of the Gospel taught them by Epaphras against all the impostures of false Teachers.

**Scope.** To shew, That all hope of mans Salvation is grounded in Christ alone, and that therefore we should fully rest our selves in the faith of Christ, and live  
accor-



according to Gospel-Rules, rejecting all Mosaicall Ceremonies, and Philosophicall speculations.

**Principall parts.** In this Epistle are,

- I. *The Preface*, containing, 1 The inscription, c; 1. 1, 2, 3. 2 The Entrance into the Epistle, wherein he commends their Faith and other graces, and wishes their growth therein, v. 3. to 12.
- II. *The body of the Epistle* consisting of matters Doctrinall and Practicall.

1. *Doctrinall*, where hee, 1 *Describes Jesus Christ and his benefits* most lively; that he is the true Son of God, head and Saviour of his Church most al- sufficient, c; 1. 12, to c; 2. 8. 2 *Confutes Seducers* that obruded on the Colos- sians either *Philosophicall* notions, or *Mosaicall* antiquated Ceremonies, c. 2. 8. to the end.

2. *Practicall*, where he instructs and ex- horts them in Practicall duties either 1 *Generall*, common to all Christians, c; 3. 1, to 18. 2 *Speciall*, peculiar to some relations, Husbands, Wives, Pa- rents, Children, Masters and servants, c; 3. 18, to c; 4. 2. where he annexes some generall exhortations, v. 2. to 7.

- III. *Conclusion* of the whole Epistle, con- taining some private affaires and Saluta- tions, c; 4. 7. to the end.

I. The first

## I. Thessalonians.

**T**He first Epistle of Paul the Apostle to the THESSALONIANS. So denominated, because written by Paul to the Church of the *Thessalonians*. 1 Thes: 1. 1. And they from their City *Thess*: which was the Metropolis or mother City in *Macedonia*, Situate on the edge of the *Macedonian* shore: Anciently it was called *Therma*, and thence the *Thermaick* Haven. Some give this reason of the change of the name; *Philip* King of *Macedonia* in a memorable Battle in these parts overcame the People of *Thessaly*. For monument of which Victory, the neighbouring City was edified and enlarged, and named *Thessalonica*; as it were, *θεῶς ἄλλω-νικην*, i. e. put the Victory to another. It was sold by *Andronicus* to the *Venerians*, but they did not long enjoy it; for it was, as other parts of *Greece*, quickly possessed by the *Turkes*. Is now a famous Empory for *Indian* *Marchandise*, (but under the Dominion and Idolatry of the *Turks*) known by the name of *Saloniki*: *Mazinus* in *Geograph*.

In *Thessalonica* God pleased to plant a Church by the Ministry of *Paul* and *Silas*, converting both *Jewes* and *Greeks*

Greeks. See the History of it, *Acts* 17. 1. &c. There the unbelieving Jewes mov'd with envy, raised tumults against *Paul* and *Silas*, and also against the Saints that entertained them, *Jason* &c. 5, 6, 7, 8, 9. So that *Paul* and *Silas* were glad to fly away by night to *Berea*, ver. 10.

**Occasion** (as may appear from *Act* 17. And *1 Thes*. 2. & 3. 1, 2.) was this *Paul* being forced by tumults to depart from *Thessalonica*, and fearing least the Church there newly collected should be hazzarded through feare of troubles and persecutions; and going to *Athen*, he sends *Timothy* back to confirme the *Thessalonians* in the Faith, and report their state to him. Whereupon *Timothy* informing him of their constancy, notwithstanding persecutions, and of all their affaires, from *Athenes* *Paul* wrote this Epistle to them for their encouragment. When this Epistle was written, see in *Table* above

**Scope.** To encourage the *Thessalonians* both to constant perseverance in Faith and grace received, notwithstanding all tribulations befalling him or them; As also to make progresse and goe on therein unto perfection.

**Principall parts.** To this end are,

- I. The *Inscription* of the Epistle, c. 1. 1.
- II. The *Substance* or subject matter of the Epistle is *Hortatory*. He exhorteth,

I. To

**I. To constancy and perseverance in the Faith,** c; 1. 2, to c; 4. Whereunto he urges them,

1. From the consideration of Gods rich grace bestowed on them by the Apostles Ministry, and the generall fame thereof in the Churches of Christ, c; 1. 2: to the end.
2. From the graciousnesse of the instrument whereby they were converted *viz. Paul* whose Boldnes, Sincerity, Meeknes and Amiable behaviour to them is declared, c; 2. 13. to 13
3. From their own Experience of the efficacy of the Doctrine of Faith, c; 2, 13. to the end.
4. From the Apostles care and tender-nesse over them, who (though he could not come himselfe to them, yet) sent *Timothy* to them to comfort and establish them, c. 3.

**II. To progresse in grace towards perfection therein.** 1 In generall, c; 4. 1. 2, 3.

2 In particular, he exhorts them to certaine duties (wherein perhaps they were Defective, or Endangered) as

- 1 Chastity, c, 4. 4, 5. 2 Justice, v. 6. 7, 8. 3 Brotherly love, v. 9. 10. 4 Care of quiet and peaceable living together in Christian Society, ver. 11. 12. 5 Moderation of sorrow and lamentation for the dead in Christ; declaring

what

what shall become of the dead what of the living at Christs second coming, v. 13. to the end. After this hee meets with that curious question that might be moved; but when shall these things be? shewing it shall be sudden, though the particular time when, is not known; therefore they should alwayes be prepared, c; 5. 1. to 12. 6 Due respect to the publique Ministry over them, c; 5. 12, 13. 7 And hee shuts up his Exhortation with an heap of Christian duties concisely couched together, v. 14. to 23.

III. *The conclusion of the Epistle*, with supplications for them, Salutations, and Valediction, v. 23. to the end.

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## II. Thessalonians.

**T**He second Epistle of Paul the Apostle to the THESSALONIANS. So stiled for the Reason above. **When** and **Whence** this Epistle was written, see in former Table.

**Occasion** seemes to bee some information; or Reports which the Apostle had received; touching their Persecutions for the Gospel; Touching false teachers, who insinuated to them (perhaps taking

taking occasion by some passages of the former Epistle about Christs second coming) that Christs second coming would be speedily, in that age; and touching exorbitant walking of some, in idlenesse; Church-discipline mean while sleeping. The whole current of the Epistle, intimates this *occasion*.

**Scope.** 1 To comfort the Church of Thessalonians against all Persecutions for Christ. 2 To informe them of their mistake about the second coming of Christ, that it could not be presently. And 3 to exhort them to divers Christian duties.

**Principall parts,** to these ends.

I. *Inscription* and salutation, c. 1. 1, 2.

II. *Body*. Of the Epistle, being

1. *Consolatory* against all sufferings and persecutions c. 1. 3. *to the end*.

2. *Monitory*, warning them against that erroneous Doctrine which any false Teachers might suggestt unto them, as if Christs Second coming were at hand: wherein he prophetically assures them that before Christs coming, there will be an Apostacy, and a Revelation of Antichrist that man of sin, c. 2.

3. *Hortatory*; wherein he peremptorily prescribes Reformation of certain corruptions in manners & practice among them, interlacing divers sharp reproofs thereof. Because he deales somewhat sharply

sharply with them, 1. He premiseth an insinulative preface whercin, 1 He begs their prayers 2 Perswades himself confidently of their obedience. 3 And Prayes for them, c. 3. 1. to 6. 2. He prescribes the Reformation of two evils, viz. 1 The remissenesse of Church-discipline towards inordinate walkers, ver. 6. to 11. 2 The neglect of manuell labour by some contrary to the Apostles Rule, ver. 11 to 16.

III. *The conclusion* of the whole Epistle, with Supplications, Salutations and Valediction, ver. 16. to the end.

Thus farre of Pauls nine generall Epistles, written to whole Churches: Next come to be considered Pauls saue particular Epistles, directed to certaine particular persons, viz. Two to Timothy, and one to Titus about affairs Ecclesiasticall; and one to Philemon about matters Oeconomicall. Those Epistles to Timothy and Titus, Augustine would have him that is a Teacher in the Church to have alwayes before his eyes. Augustin. de Doctrin Christian. l. 4. c. 16.

## I. Timothy

THE first Epistle of the Apostle Paul to TIMOTHY, so denominat  
from

from *Timothy* to whom *Paul* wrote.

**TIMOTHY** Is a Greek name; Signifies, *An Honourer of God*. Probably his Godly Parents desired he might be such an one when they gave him this name: and he proved an excellent instrument of *Honour to God* both in Doctrine and conversation, according to the happy *Omen* and *presage* of his name. He is supposed to be of *Lycania*, in *Asia*. His Father was a Greek, his Mother a Jewess who believed, *Act. 16. 1.* her name *Eunice*, daughter of *Lois* his Grandmother; both sincere believers, *2 Tim. 1. 5.* From a child they trayned him up in the Scriptures, *2 Tim. 3. 14, 15.* Whence *Paul* is perswaded that the like Faith dwelt in him, as did in his mother and Grandmother, *2 Tim. 1. 5.* His Father being a Greek, he was not Circumcised after the custome of the Jewes, but being come to maturity, *Paul* circumcised him, for the gaining of the Jewes by his Ministry, *Act. 16. 3.* And having good commendation of him by the brethren of *Lystra* and *Iconium*, *Paul* made him his companion in travels throughout the Churches, *Act. 16. 2, 3, 4. &c.* Sometimes *Paul* sent him as a Messenger to the Churches; whereupon *Paul* makes such an honourable mention of him



him and his workes, Act. 19. 22. Rom. 16. 21. 1 Cor. 4. 17. And 16. 10. Phil. 2. 19, 20, 21, 22. 1 Thes. 3. 2, 6. Gives him divers excellent Titles, calls him *his brother*, 1 Thes. 3. 2. Heb. 13. 23. His *beloved son and faithfull in the Lord*, 1 Cor. 4. 17. His *naturall son in the Faith*, 1 Tim. 1. 2. His *dearely beloved sonne*, 2 Tim. 1. 2. The *Minister of God*; and his *fellow-labourer in the Gospel of Christ*, 1 Thes. 3. 2. His *work-fellow*, Rom. 16. 21. Yea *Paul* joynes *Timothy* with himselfe in the inscriptions of divers Epistles to the Churches, that so he might both commend *Timothies* worth and authority to the Churches, as also propound him as an exemplary pattern to all faithfull Ministers. See 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. Philem. 1. At last after many travels with *Paul* by Sea and Land, *Paul* returning into *Asia* committed the care of the Church of *Ephesus* to him, whom he knew to be so able and trusty, 1 Tim. 1. 3. &c. Which he happily taught, and governed about fifteen yeeres; but at last more grievously inveighing against the Idolatrous worships of *Diana*; under *Nero* the Christians cruel Enemy, he was slain of the Gentiles with Arrows and Stones, as is testified by *Eusebius Hist.* 1. 3. c. 14. Some thinke

thinke that his bones, together with the reliques of *Andrew* and *Luke* were translated to Constantinople by *Constantine* the Emperour. As *Hieronym.* and *Nicephorus.*

**When** this Epistle was written, see in the Table above.

**Occasion and Scope.** The Apostle being to depart into Macedonia, left Timothy at Ephesus, that he might prevent unsound Doctrine, and ordaine Elders for that Church. Compare Act. 20. 1 Tim. 1. 3. &c. That therefore Timothy might the better know how to behave himselfe in that Church in all Ecclesiasticall affairs, he writes to him this Epistle, not knowing how long he should be absent from him, 1. Tim. 3. 14, 15. So that this Epistle may not unfitly be styled **St. Pauls Directory for right manning of the Office of the Ministry in the Church of God.**

**Principall parts,** to this ends are

I. The Inscription of the Epistle, c. 1. 1, 2.

II. The matter or substance of the Epistle,

which is chiefly by way of practicall instruction or direction. He directs Timothy,

I. Touching saith how to maintaine against the teachers of the Law, the truth of the Gospel ( wonderfully committed to Paul ) notwithstanding all impediments, and to adde to faith

a good

a good

a good conscience, c: 1, 3. *to the end.*

2. *Touching Ecclesiasticall worship*, for whom they should pray, c: 2. 1. to 8. How men and women should behave themselves in prayer, and in publick assemblies, c: 2, 8. *to the end.*

3. *Touching Church officers.* 1 How Bishops and Deacons with their wives ought to be qualified, c: 3. 1. to 14. To which he annexes, the end or Scope of his writing this Epistle to *Timothy*, viz. *That he might know how to governe the Church the house of God, the pillar of truth*, giving an Epitome of Gospel-truth, c: 3, 14. *to the end.* which he amplifies by a Propheticall prediction of the Apostacy, from the faith which should come to passe in the latter times, c: 4. 1. to 6. 2. How *Timothy* should behave himselfe both in his doctrine and conversation, c: 4, 6. *to the end.* How in private reproofs, c: 5, 1, 2. How towards widows, c: 5. 3, *to 17.* How towards Elders, c: 5, 17. *to the end.* What duties he should teach servants, and how he should carry himselfe towards them that teach otherwise, and count Gaine godlinesse, c: 6. *to 17.* And how he should instruct rich men, c: 6, 17, 18, 19.

III. *The conclusion of the Epistle*, exhorting *Timothy* to keep that which was com-

M

mitted

mitted to him, and to avoid prophane and vaine babblings, and oppositions of sciences  
*Ec. c. 6. 20. 21.*

## II. Timothy.

**T**He second Epistle of Paul the Apostle to TIMOTHY. So denominated from Timothy to whom Paul wrote. A description of this Timothy, see in former Epistle.

**Occasion.** The Apostle having left Timothy at Ephesus to take care of the Church there, 1 Tim. 1. 3. when hee departed from the Elders of Ephesus, after hee had called them to Miletus, and given them charge of the flock, they all wept sore, Acts 20. 36, 37. probably, Timothy was one of those that powred out teares, 2 Tim. 1. 4, and perhaps the Apostle, that he might comfort Timothy lamenting him, intimated some hopes of his returne unto him, 1 Tim. 3. 14. But Paul meane while being carried away captive to Rome, and by his bonds hindred from coming againe to Timothy, thought it necessary by this Epistle to stablish and comfort him, both against the Apostles sufferings and martyrdom approaching, as also against all the

the pressures and persecutions of the Church, and that hee should be moved by none of them, to desert or neglect the faithfull, keeping of that excellent treasure of truth, committed of trust to him, 2 Tim. 1. 8. 13. and 2. 1, 2. 3, 14. and 4. 1, 2, 5, 6. &c. and that they might more effectually be comforted in one another, hee desires him to *come shortly to him*, 2 Tim. 4. 9. that so they might take their last farewell one of another. For this was *Pauls* last Epistle (as his *Swan-like Song*) a little before his death, 2 Tim. 4. 6, 7.

**Scope**, To stirre up and strengthen *Timothy*, to constancy and fidelity, in discharge of his ministeriall office, and the keeping and asserting of the truth, deposited and committed of trust to him; against all the present dangers and persecutions impending him or the Apostle for the same, in these perillous times.

**Principall parts.** To this end are,

I. *An Inscription* of the Epistle, c; 1. 1. 2. together with an insinuating pathetical proem, testifying his singular affection to *Timothy*: v. 3. 4. 5.

II. *The substance of the Epistle*, which is chiefly *Hortatory* and *Consolatory*. Herein he,

1 Exhorts and encourages him to constancy and faithfullnesse in all the

work of the Ministry committed to him, notwithstanding all the Apostles afflictions endured for the truth, all the troubles *Timothy* might incur in defence of the truth, and the unfaithfulness of some revolting from the truth, c; 1. 6, to the end, and c; 2.

2 Prophetically forewarns him of the perillousness of the last dayes, especially by reason of wicked hypocrites and Seducers, c; 3. 1. to 14.

3. Most earnestly incites and charges him to be constant in the faith, according to the Scriptures which he knew from a child, and to be instant in preaching the word, against all discouragements, after the Apostles example, who had finished his course, and now shortly was to receive his Crowne, c. 3. 14, to c. 4, 9.

III: *Conclusion* of the Epistle, with 1 Some particular directions, c; 4. 9. to 16. 2 Narration of his own affairs, v. 16. 17, 18 3 Salutations, 18; to 22. and 4 Valediction, v. 22

## Titus.

**T**HE Epistle of Paul to TITUS. So intituled from the name of the person to whom hee wrote, Tit; 1, 1, 4.

Titus

**Titus** is evidently a Greek name, either derived from *Tiros Titus*, i. e. A Dove; (as *Jonah* in Hebrew hath his name from a Dove,) or rather from *Tio Tio*, i. e. to honour, esteeme, &c. thence *Tiros, Titos* i. e. Honoured; a fit name for him, that was truly honoured both by God and man. *Titus* was by Nation a Grecian, a Gentile, and uncircumcised probably till his death, *Gal. 2. 3.* yet effectually converted by *Paul* to the faith, hence called his naturall son after the common faish, *Tit. 1. 4.* Yea he calls him his Partner and fellow-helper, *2 Cor. 8. 23* and his Brother, *2 Cor. 2. 13*, having enjoyed him as a companion of his travels, *Gal. 2. 1.* & comfort in his sorrows, *2 Cor. 7. 6.* and having used him as a Legate or messenger unto divers Churches, and betruſted him with the Collections for the poor Saints in *Judea*, *2 Tim. 4. 10.* *2 Cor. 8. 6, 16, 17.* *Paul* having planted a Church in the Isle of *Creta*, now called *Candyp*, he left *Titus* there behind him to finish the work, appointing him to set in order things that were wanting, and to ordain Elders in every city, *Tit. 1. 5.* and there it is thought, he died and was buried.

**Occasion and Scope,** *Paul* having left *Titus* in *Creet*, to order things wanting, &c. in the Church now planted there, and perceiving that in his absence false

Teachers, erroneous in judgement, and scandalous in life, crept in, seeking, to destroy the faith, by mingling Christ and Moses together, to disturbe Church-Government planted, and to disjoyne the practice from the profession of piety. Paul therefore solicitous for the Church, writes this Epistle to Titus, both to strengthen & gaine Authority to his ministry there against all contempt; as also to direct him, how to order and stablish things wanting in the Church, how to repress distempers and disorders arising, and how to demean himselfe, both in doctrine and conversation, towards severall sorts of Persons.

**Principall parts** to this end

I. *An Inscription*, c: 1, 1. to 5.

II. *Substance of the Epistle*, (of like nature to the I. *To Timothy*) wherein he

1. Declareth for what ends he left *Titus in Creet*, c: 1, 5.

2. Directeth him in reference to these ends.

1. What qualifications are requisite in *Bishops*, or *Elders* both for life and Doctrine, c: 1, 6. to the end:

2. How *Titus* should accordingly approve himselfe in the ministry, both in his doctrine and life, and that towards both aged men and women, as also towards servants c. 2. and generally towards all Christians,



stains, how he should teach them to behave themselves, both towards magistrates, and mutually towards one another, backing the same with cogent Arguments, c: 3, 1 to 12.

III. *A Conclusion* of the whole Epistle consisting of more private directions, salutations, and his Apostolicall valediction, c: 3, 12. to the end.

*Thus of Pauls Epistles written to particular persons about Ecclesiasticall affairs. Now of his Epistles written to particular persons, yea to a Church, Philem. 1. 2. about Oeconomical or Household affairs. viz.*

## Philemon.

**T**He Epistle of Paul to Philemon, So called because peculiarly and in the first place directed to him, *Philem. 1. 2.* PHILEMON, as some thinke sounds like an Hebrew name, and signifies, *The mount of bread*, so denoting his beneficence and bounty relieving them with bread, &c. that were poore and needy, See v. 7. *Hieron.* Others rather taking this *Etymon* to be uncertain, count *Philemon* a Greek name, signifying *Kissing*, from *φιλημα* *Philema*. 1, c. *A kisse*, So intimating his kindnesse.

M 4

This

This is not that ancient Comick poet, called *Philemon* which *Paul* seems to have read, by some expressions in his Epistles, as 1 *Tim.* 2. 12. and 5. 23. *Tit.* 2, 3. The fragments of which poet are extant, collected by *Henr. Steph.* But this *Philemon* is supposed to be by Country a *Phrygian*, as *Theophylact* and in particular a minister of the Church at *Colosse*, an eminent towne in *Phrygia*. *Paul* here calls him fellow-labourer, *Philem.* v. 1. viz. in preaching the Gospel; and a Partner, v. 17. compare *Philem.* v. 1, 2. with *Col.* 4. 17. He is called a Bishop by *Anselme*, an Evangelist by *Hierom.* And here is mention of the Church in his house, v. 2. Probably, *Philemon* was converted or much edified by *Pauls* ministry, from that intimation, v. 19. was deare to *Paul*; he calls him brother v. 7, 20. his dearely beloved. v. 1. He is commended for his faith in *Christ*, and bountifull love to all the Saints, vers. 5, 7. Though rich, yet is suspected to be somewhat too covetous, from that expression, v. 18, 19. We find no mention of him in Scripture, but only in this Epistle.

**Occasion.** *Onesimus* servant to *Philemon*, had much wronged him in purloining his goods, (it is probably thought he stole some money from him.

him ) and so ranne away from him to Rome , where ( providence so ordered things, ) hearing Paul preach he was converted, and ministred to Paul in prison. But Paul understanding the cause of his departing from his Master, sends Onesimus back againe to his master with this Epistle, perswading him to forgive him and entertaine him again.

**Scope.** To reconcile Onesimus, now converted, to Philemon his master, whom he had much wronged formerly, being unconverted, and had runne away from him.

**Principall parts,** of this most elegant and pathericall Epistle, to this end, are

I. *The Preface or Exordium* to the Epistle, containing 1. *The inscription* v. 1, 2, 3. 2. The Apostles *Gratulation* at Philemons faith in Christ, and liberall love to the Saints, v. 4. to 8 hereby he indears both himselfe and his request to Philemon.

II. *The Proposall of his request* to Philemon, more generally, and after more particularly, viz. that he would againe receive Onesimus, whom he had sent to him, v. 8. to 13.

III. *Cogent Arguments*, pressing this request, ( every word almost being an Argument (some of which are couched in the Proposall of his request; As 1. *Onesimus* is converted, v. 10. 2. Now he will be a profitable servant, v. 11. 3. *Onesimus* was dear to

Paul as his own bowels, v. 12, 4. Pauls Prizing Onesimus his service, v. 13. 14. 5. Providence seemed so to over-rule his departure by converting him in the interim as if God would prepare him for constant service, v. 15. 6. He is now not a servant, so much as a brother in Christ, v. 16. 17. Paul that makes this request, is Philemons Partner, v. 17. 8. Philemon shall not loose by receiving him, v. 18, 19. 9. Paul shall reap the fruit of sweet refreshing in the grant of this request, v. 20.

III. The Conclusion of the Epistle containing 1. Pauls hope of Philemons gratifying him. 2. His request to prepare himselfe a lodging. 3. Salutations. 4. And the Apostolicall valediction, v. 21. to the end.

II. Hitherto of the Epistles written to the believing Gentiles, and all by Paul: Now of the Epistles written to the believing Jews by severall Apostles.

## Hebrews.

The Epistle of Paul the Apostle to the HEBREWS. So intitled in the Greek Copies, from the Penman writing it, and the parties to whom he wrote. The Syriack version hath it, The Epistle to the Hebrews.

HEBREWS.

HEBREWS. So denominated not from *Heber*, *Selah's* son, *Sem's* grande-child mentioned *Gen.* 10. 24 But rather from *Abram* the father of the faithful. And that not from the name *Abram*, which is written with *N* whereas *Hebrews*, is written originally with *V* viz. *הֵבְרִי* *Hbbibri*. but from the Epithet given first to *Abram*, viz. *Abram the Hebrew*, *Gen.* 14. 13. *Abram* being called *הֵבְרִי* i. e. the *Hebrew* from *הָבַר* *To passe over or passe through*. *Gen.* 12. 6. Because from *Mesopotamia* he passed over *Euphrates* into *Canaan*, and so passed through the land, compare *Gen.* 12. 1. to 7. with *Act.* 7. 2, 3, 4. So that *Abram the Hebrew* sounds as much as *Abram the Passenger*, or *the Passer through*. Hence *Abrams* posterity are called *Hebrews*, which name seems somewhat more worthy then the name *Jews*, because the name *Jews* came but from *Judab*, *Jacobs* son the kingly stock. *To Hebrews* by nation, but now became *Christians* by profession, this Epistle was written. Some thinke the Apostle wrote only to those *Hebrews* that dwelt in *Jerusalem* and *Judea*, because he promises to see them, *Heb.* 13. 23. but *Peter* seems to testify this Epistle was written to the dispersed *Hebrews*; compare 2. *1. Pet.* 3. 15. and 3. 1, 2. with 1. *Pet.* 1. 1. 2. Why might not the Epistle be written to them all?

Penman

**Penman** of this Epistle is not so infallibly agreed upon by learned men. Some of old ascribed it to *Luke*, or *Barnabas*, or *Clement*, *Euseb. Hist. l. 6. Platin. in vit. Petri, p. 10.* and *Hieronymus*. Some to *Barnabas*, *Tertullian*. See *Erasm. Annot. in Act. 1. p. 199.* Some to *Apollos*, *Luther in Gen. 48. fol. 643. De Luc. Osiander in Præfat. ad Hebr. Calvin* himselfe, though in his Argument, before this Epistle, he saith, *he cannot be brought to think it was Pauls*, yet after seems to incline to that opinion, that *Paul* wrote it, *Calv. Com. in Heb. 13. 13.* But that *Paul* was **Penman** of this Epistle, was the unanimous opinion of all the ancient Greek writers, (except *Caius* mentioned by *Nicephorus l. 4. c. 34*) and of divers Latin Authors, ancient and moderne. See *Gerb. loc. com. de Script. sacr. loc. 1. Exeges. Sect. 275.* and *D. Pareus Proem in ep. ad Hebr. Sect. 1. G. Whitaker disp. de sacr. script. q. 1. c. ult.* That the Apostle *Paul* was **Penman** of this Epistle, may be evinced by divers considerable Arguments, As

1. All the Greek Copies of the Epistle to the Hebrews, (except one wherein the Title was only, *προς Εβραίους* i. e. *To the Hebrews*) have this Title *πῶς ἂν ἀποσταλῇ ἡ πρὸς Ἑβραίους επιστολή* i. e. *The Epistle of Paul the Apostle to the Hebrews.* Th. Bez. in Annot. ante ep. ad Hebr.

2. The

2. The Testimony of Peter is most considerable; *As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood,* *6. 2 Pet. 3. 15. 16.* wherein not with *Gerh. Piscat.* and others,

1. That Paul wrote to them also to whom

Peter wrote, But Peter wrote to the *Hebrews*, both his Epistles, *1 Pet. 1.*

*1, 2. 2 Pet. 3. 4, 2.* Therefore Paul wrote to the *Hebrews*, either this Epistle is that which Paul wrote to the *Hebrews*, or its lost.

That it should be lost, is unlikely, when Gods providence hath preserved such a small Epistle, and of private concernment, as his *Epistle to Philemon*, for the use of the Church, but doubtlesse what Paul wrote to the *Hebrews*, was more large and full, and touching the mystery of salvation by Christ crucified, as most necessary to them who stuck too much to the *Leviticall Priesthood*, as if it should be perpetuated, and stumbled at Christ crucified; and this is the Argument of this Epistle.

2. That Paul wrote to them of the same things that Peter wrote. Herein

*Peters*

*Peters Epistle, and this to the Hebrews, agree, as That by Christ are given to us, ali things pertaining to life and godlineffe, 2 Pet. 1. 3, 4. That Jesus Christ is the son of God in whom the father is well pleased with us, fwhom the Prophets spoke, 2 Pet. 1. 16, 17, 18. 19. So these things are largely handled, Heb. 1. 1. to c. 10. 19. Peter exhorts them to faith and holineffe, 2 Pet. 1. 5. to 16. and 3. 1. to 15. So the Epistle to the Hebrews, c. 2, 1. to 5, and 3. 1, 6. to the end and c. 4. and 6. 11, 12. and c. 10, 19. to c. 13, 20. Peter shews the danger of Apostacy, 2 Pet. 2. 20, 21, 22 So the Epistle to the Hebrews, c. 6, 4. to 9. and 10, 26, 10 32.*

3. *That Paul wrote wisely, much wisdom appears both in words, matter and method of this Epistle to the Hebrews.*

4. *That herein are some things hard to be understood, as about Apostates, Heb. 6. and Heb. 10. as about predestination, Rom. 9. c. 11. and Eph. 1.*

3. *Pauls zeale and affection was great to the Hebrews, Rom. 9. 1, 2, 3,*

4. *&c. and can we thinke he should never write to them that were so exceeding deare to him, and what could he write*



write more proper and necessary for them, then touching the abrogation of the *Leviricall Priesthood*, and the excellency of Christs person and office; which this Epistle treats of, above any other ?

4. Mention is here made of *Timothy his brother* and that he is *set at liberty*, Heb. 13. 23 elsewhere *Paul* calls *Timothy his brother*, 1 Thes. 3. 2 Philem. 1. and in what account *Timothy*, (*Pauls* companion) was with *Paul*, See Annot. in 1 Tim. before.

5. The Author of this Epistle mentions his *bonds* Heb. 10. 34. and 13. 23. and this is *Pauls* manner in his Epistles, Rom. 16. 21. 1 Cor. 16. 10, 11. 2 Cor. 1. 1. Col. 1. 1. 1 Thes. 1. 1. and 3. 2. 2 Thes. 1. 1. Philem 1. 9. 10.

6. The character of the stile and language in this Epistle, seems so plainly to be the same with *Pauls* in his other Epistles, that they indigitate *Paul* to be the *Penman*. Well consider and parrallel the ensuing places.

Heb. 1. 2, 3. — with Col. 1. 14, 15, 16, 17.

Heb. 5. 12, 13. — with 1 Cor. 3. 1, 2.

Heb. 9. 15. — with Rom. 3. 25.

Heb. 10. 34. — with Phil. 1. 13.

and Philem. v. 1, 9, 10.

Heb. 10. 34. — with 1 Thes. 2. 14,

Heb. 10. 36. — with Gal 3. 22.

Heb. 11. 11, 12. — with Rom. 4. 18, 19,

Heb. 12. 1. — with 1 Cor. 9. 24.

Heb.

Heb. 13. 7.—*with* Philip. 2. 25. 29

Heb. 13. 9.—*with* Eph. 4. 14.

Heb. 13. 15, 16.—*with* Rom. 12. 1, 2.

Heb. 13. 17.—*with* 1 Thes. 5. 12, 13.

Heb. 13. 18.—*with* 2 Cor. 1. 11, 12. Act.  
23. 1. 24. 16.

Heb. 13. 20, 21.—*with* 1 Thes. 5. 23:

Rom. 15. 23. and 16. 20. 2 Cor. 13. 13.

Phil. 4. 9.

7. Finally, that which the Apostle himselfe counts as it were the character and seale of all his Epistles, his **Token**, 2 Thes. 3. 17, 18. *The Grace of our Lord Jesus Christ be with you all. Amen;* is the valedictory close of this Epistle, Heb. 13. 25.

These Arguments may strongly persuade that the Apostle *Paul* was *Penman* of this Epistle, and consequently, that this Epistle is of *Apostolicall*, yea of *divine Authority*, as well as his other Epistles. Nor are the objections usually brought to the contrary, of such difficulty, but that they may easily receive satisfactory Answers. And are answered by *Bez. Pareus* and *Piscator*, in their Prologue before this Epistle. *Gerb. exeges. loc. Com. 1. de script. sac. cap. 10. Sect. 277. &c.*

**When** and **Whence** this Epistle was written. See in former Table.

That it was not written in *Hebrew* by *Paul*; an *Hebrew* to the *Hebrews*, and so translated into *Greek*, by *Luke* or *Barnabas*

na'as as some think, viz. Clem: Alexan: Strom: l. 4. Euseb. Hist Eccles. l. 3. c. 32.

Hieronym. in Catal: script. illustr: &c. But rather that Paul wrote this Epistle at first in Greek, may be probably believed upon these ensuing grounds, vid. Fran. Junium paral. l. 3. in c; 9 hujus Epist. p. 479.

1. The stile and phrase of this Epistle, seemes rather to Grecize, then to Hebraize, there being fewer Hebraismes in this Epistles, then in Pauls other Epistles.

2. The places alledged out of the old Testament, are not alledged according to the Hebrew originall, but the Greek version of the LXXII.

3. The Hebrew names are interpreted as Melchi-zedek, King of Righteousnesse, and Salem, peace, Heb: 7. 1, 2.

4. Most Jewes then understood the Greek tongue, especially those that lived in Asia Minor.

5. Peter and James wrote their Epistle to the dispersed Jewes in Greek, and Paul wrote all his other Epistles to the Gentiles in Greek; why then should we imagine this to be written in Hebrew;

6. The Ancient writers testifie not, that they have seen any originall Hebrew Copy of this Epistle.

**Occasion** seemes to bee the infirmity and affliction of the believing Hebrews. For the whole current of the Epistle

Epistle, seemes to intimate, That though they had entertained Christ, yet they adhered too much to *Moser* and the Leviticall Priesthood, and perhaps some of them had some hesitancy about Christ, whether hee were the promised *Messiah*; and yet for their entertaining of Christ so farre as they did, they seeme not onely to bee reproached by their Countrey-men, as Apostates from the Law, but were greatly persecuted for Christ; the Apostle understanding this their state, wrote to instruct and support them herein; *vid. Athanas:* in *Synops.*

**Scope,** For confirmation and comfort, of the weak and afflicted Hebrews, to evidence that Jesus Christ is true God and man, like us in all things, (only sinne excepted,) and therefore the onely true *Messiah*: promised in the Old Testament, and exhibited in the New; that he is the Churches onely King, Prophet and Priest, able to save all that come to him to the uttermost, having by offering up himselfe once, for ever perfected them that are sanctified, and abrogated the Leviticall Priesthood and law, and therefore that they ought to believe in him, persevere in faith, and walk worthy of Christ and his Gospel.

**Principall parts,** to this end. This Epistle is partly *Doctrinall*, partly *Practicall*.

I. Dr

I. *Doctrinall* and Informatory touching Christ himself, viz. In respect of

1. *His person*; That he is, 1 The eternall son of God, c; 1. 2 True man-taking flesh of the seed of *Abraham*, c; 2. And therefore his Doctrine to be more hearkned to then the word of *Moses* or *Angels*.

2. *His Office*, viz.

1. *Prophetically*, Wherein he farre surpassed *Moses*, whom therefore wee must believe and obey, lest wee lose the eternall, as *Israel* the temporall *Ganaan*, c; 3. 4.

2. *Sacerdotall* or Priestly, wherein Christ is asserted by the Apostle, to be our great High-priest. To this end,

1. He compares him to *Aaron* in his call to his Office, c; 5. 1, to 6.

2. He preferres him before *Aaron*, c; 5. 6, to 11. (and being to speak further of this mystery, by way of digression hee taxes their dulnesse in understanding, and warnes them against Apostacy, c; 5. 11, to the end, &c. c; 6.) Christ is preferred before *Aaron*, 1. In excellency of order, being of *Melchisedeck's* order, who was above *Levi*, Christ also being made of this order by an Oath, and that for ever, c; 7. 2 In Excellency,

cy of Sacrifice and Ministry beyond *Aarons*, he being Mediator of the new and lasting Covenant, the old being antiquated, c. 8. He entering into heaven, not an earthly Tabernacle, with his own blood, not blood of beasts; Once, and not often; hath purged the Conscience, not onely the flesh; and this not for a season, but for ever, c; 9. and 10. 1. to, 19.

(3. *Regall* in divers places.

**II-Practicall and Hortatory to Christians,**  
whom he exhorts

1. *To faith* and constancy therein 1 From the perill of Apostacy; and the great reward, c. 10. 19. *to the end.* 2 From the cloud of faithfull examples to be followed, c; 11,
2. *To diuers Religious exercises.* 1 To patience and constancy under the Crosse, c; 12. 1. to 14. 2 To Peace and holinesse, 14. to 18. 3 To entertainment of the Gospel, v. 18. *to the end.* 4 To Charity, c; 12. 1, 2, 3. 5 To Marriage-chastity, v. 4. 6 To Contentment, v. 5. 6. 7 To follow the Faith and constancy of their teachers, v. 7. to 16. 8 To Benificence, v. 16. 9 To due respect to Church-governours, v. 17. And so concludes his Epistle, v. 18. *to the end.*

Thus of the Epistle of the Apostle Paul  
to the believing Hebrews.

Now follow seven other Epistles,  
some of them evidently, the rest of them  
probably, written to *believing Hebrews*:  
viz. The Epistle of James, Jam. 1. 1.  
The two Epistles of Peter; compare  
1 Peter 1. 1, 2. with 2 Peter 1. 1, 2. and  
3. 1. The first Epistle of John seemes pro-  
bably written to all the *believing Hebrews*,  
especially to *Asia Minor*; for 1 the Greek  
title calls it a *Catholique*, or generall Epi-  
stle, Zanch. Prolegom. in 1 Joan. Ep. p. 6.  
Bez. Annot. in 1 Joan. Because generally  
written to all the Jews. ( Though some  
think it was written to the *Parthians*, a-  
mong whom were many Jewes of the old  
Captivity and dispersion of the tenne  
Tribes, whence *Parthians* are thought  
to be named in the first place, Acts 2. 9.  
*Possidius in Indic. operum Augustini*:  
*August. l. 2. 2. Evang. c; 39.*) 2 The  
very matter of the Epistle being dire-  
cted against the blasphemous errors  
broached among the Jewes, especially  
those of *Ebion* and *Corinthians* against the  
Divinity of Christ, seems to imply that  
it was principally written to the Jewes.  
The second Epistle of John is to an *Elect*  
*Lady*, probably a believing Hebrew, of  
great wealth and worth. For hee warnes  
both her and her children of the Here-  
sies

fies and seducers that opposed the person of Christ after the manner of his first Epistle. And he intimates his intention of visiting them shortly. *Gaius*, to whom he wrote his *third Epistle*, is not obscurely intimated there to be a believing Jew, 3 Joh. v. 1, 2, 6, 7. As *Piscat. in loc. notes*. Finally the Epistle of *Jude* seemes written to the dispersed believing Jewes. 1 In the Greek title it being called *Catholike* or *Generall*. 2 And for the matter of it being of like nature with 2 of *Pet.* even as an *Abstract* of it; against the Seducers of those times, as the sameness of words and phrase import.

These seven Epistles are by some called, *Catholique*; by some *Canonicall*. *Catholique*, or *Generall*; not in respect of the universall concernment of the matters containd in them, for such is the matter of Pauls Epistles also; but in respect of the parties to whom these Epistles are written, viz. Not to any particular Church, as the Epistle to the *Romanes*, *Corinth* &c. Nor to particular persons as the Epistle to *Timothy*, *Titus*, *Philemon*: But generally to the believing Jewes dispersed in severall Countries. In this respect divers Latin, especially Greek writers call them *Catholique*, viz. Greek Scholiast. (as *Bez. Annot. ante Epist. Jac. observet.*)

Origens



Origen apud Euseb. Hist. l. 6, c. 19. Dionys: Alexandrin. apud Euseb. l. 7, c. 20. Eusebius Hist. l. 2 c. 22. Cyril Hierosolym. Catech. 17. Hieronym. in Catal. Script. &c. Though properly the second and third Epistle of Iohn cannot be called *Catholique*, yet being joyned to Johns first Epistle, which is *Catholique*, by use they come to be so called, though abusively.

*Canonicall*; not that these seven Epistles onely, or peculiarly, among all others are *Canonicall* and *Authentique*; that were to derogate from other Epistles of Paul; but because they containe *Canons* or *Rules* of Christian life, *Ger. loc. Com: exeg. loc. 1. c; 10. § 291.* Beza thinks they were by mistake called *Canonicall* (perhaps for *Catholical*) for 1 why should not also Pauls Epistles be called *Canonicall*? 2 Greek writers do not so call them. 3 Latins have, though groundlessly, doubted of the authority of the Epistle of James, & second of Peter. Therefore its not probable they would call them *Canonicall*. Beza. Annot. ante Epist: Jacob. & De Pareus in Prolegom. in Epist. Iacobis

## James.

THE *Catholique* Epistle of JAMES the Apostle. So stiled in the Greek Copies. Beza. Penman

**Benjamin** hereof was **James**. *Iam.* 1. **Jones** in Greek and Latine is the same with the Hebrew **Jakob**, which signifies *A supplanter*. *Gen.* 25. 25. 27. 36. But what **James** this was, is not so easily determined. There were three of that name (as some learned Authors are of opinion) two of them Apostles, and one of the 70 Disciples, viz. 1. **James the sonne of Zebedee** brother to **John**, *Matth.* 4. 21. 22, & 10. 2. He was with Christ at his transfiguration, *Matth.* 17. 1. He was called **James the greater**, either in respect of his age, or of his stature, or of his calling to the Apostleship. The Syriack interpreter seems to ascribe this Epistle to this **James**, as **Tremellius** renders it, *Tres Epistolae*, &c. i. e. Three Epistles of three Apostles before whose eyes our Lord did transfigure himselfe, viz. Of **James**, **Peter**, and **John**. But (as **Pareus** notes, *Proem. in Epist. Iac.*) the Kings edition translated by **G. Fabricius** hath it thus, *In nomine Domini Ieshua Meschicho sigillamus tres Epistolas: Iakub, & Petrus, & Iouchanon* i. e. In the name of the Lord **Iesus the Messiah**, we Seale the three Epistles of **James**, and **Peter**, and **John**. This speakes not particularly of **James the greater**. Besides, this **James** was put to death by **Herod Agrippa**, in the second year

yeare of *Claudian*. See *Act. 12. 1, 2.* but  
 this Epistle seemes to be written afterwards  
 to the convert Jewes dispersed, after *Claudian*  
 had cast both Jewes and Christians  
 out of the City of *Rome*, *Act. 18. 1, 2.* *Sue-*  
*ron in Claud. c: 25. 2.* James the sonne of  
*Alpheus*, an Apostle also, *Matth. 10. 3.*  
*Act. 1. 13.* Brother of *Jude*, *Jud. 1.* Cal-  
 led sometimes *James the lesse*, for distin-  
 ction from the former *James*, *Mark. 15. 40.*  
 and the brother of the Lord, *Gal. 1. 19.*  
*Matth 13. 55.* *Mark. 6. 3.* Either 1 be-  
 cause he was the son of *Joseph*, (the supposed  
 Father of Christ) by a former wife, as  
 divers both Greeke and Latin Fathers  
 think, See *Jacob Laurentii Com. in Ia. 1. 1*  
*p. 11, 12.* Or rather 2 he is called the Lords  
 brother (after the Hebrewes manner of  
 speaking) because he was Cousin ger-  
 mane to him, his Mother being that *Ma-*  
*ry* wife of *Cleophas*, (as some thinke)  
 which was Sister to the blessed Virgin,  
*Mark. 16. 1.* *Hieronymi: advers. Helvid.*  
*lib. Theodoret. in Epist. ad Gal. cap. 1.*  
*Ignatius* thinks he was called the Lords  
 Brother, because he so exactly resem-  
 bled Christ in countenance, and con-  
 versation, as if they had been twins,  
 and that he was surnamed *Iustus Ig-*  
*nat. in Epist. 2. ad Ioan. Seniorew.* This  
*James* is conceived to be Penman of this  
 Epistle, it being most suitable to an Apo-  
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ble of unlimited Commission to take care of all the Tribes dispersed. The matter of the Epistle becomes an Apostolical Spirit. Nor (saith *Pareus*) doth any thing solidly contradict this opinion; who there answers objections against it. Therefore if the Epistle be Apostolical, it is questionlesse of Divine Authority. 3. As for the third James called *Oblias*, of the number of the seventy Disciples, Bishop of Jerusalem, some question whether there were such an one; others count it most unlikely that he should be Penman of this Generall Epistle, that was confined himselfe to a Particular charge.

**Occasion and Scope.** James taking notice that the twelve Tribes dispersed were under great Temptations and tryalls of affliction; and also that too many among them contented themselves with a fruitlesse profession of Faith without the concurrent practise of Holinesse: writes unto them, principally to comfort and support them under their present sharp tryals and tribulations, *Iam. 1. 2. & c. 5. 7. to 12.* As also to exhort them to joyne good works and an holy life to their Faith, without which their Faith was but a dead caskasse, *c. 2. 14. to the end.*

**Principall parts.** In this Epistle are,  
I. A superscription, *c. 1. 1.*

II. Sub

II. *Substance of the Epistle*, which is chiefly *Hortatory* ( here and there some few Doctrinals being inserted.) They are exhorted, 1. To Patience and Prayer under the outward Tentations of the crosse c. 1. 2, to 13. 2. To ascribe the inward Tentations to sin, to themselves, not to God, c. 1. *ver.* 13. to 19. 3. To right hearing of the word c. 1. 19. to 26. 4. To true Religion and undefiled. c. 1. 26, 27, 5. To avoid respect of persons, c. 2. 1, to 14. 6. To joyn unto Faith the proper fruits of good-works, without which Faith is but false and dead, & not that Faith that justifieth, c. 2. 14. *to the end.* 7. To avoid the sinfull abuses of the tongue, c. 3. 8. To restrain their corrupt lusts and the pernicious fruits thereof, c. 4. 1, to 8. 9. To walk penitently and holily, c. 4. 8. to 13. 10. Not to undertake humane Actions with vaine confidence, but with dependence upon Gods providence, c. 4. 13. *to the end.* 11. Not to abuse riches, & c. c. 5, 1. to 7. 12. That the Godly patiently beare the injuries of the rich, c. 5. *vers.* 7. to 12. 13. To take heed of all, rash swearing, *ver.* 12. 14. To use Prayer, especially as an Antidote against afflictions, *ver.* 13. to 19. 15. To reduce an erring brother, *ver.* 19, 20.

O 2

I Peter.

## I. Peter.

**T**He first Catholique Epistle of **PETER** the Apostle. So called, partly in reference to the dispersed Jewes to whom generally this Epistle is directed (as was fore noted); partly in respect of Peter the Apostle **Penman** of it, 1 Pet. 1. 1.

**PETER** [*Πέτρος*] a Greek name. Not the Proper name, but rather the Surname of this Apostle, Act. 10. 5. His proper name was *Simon*, an Hebrew name *יִשְׁכָּרְיָאֵל* i. e. *An bearer*. From *יָדוּ* *Heave*. Act. 10. 5. Joh. 1. 43. Christ surnamed him *Peter*. This surname was 1. Promised to him by Christ when he was first called to be Christs Disciple. Joh. 1. 43. 2. Given to him by Christ when he called him to the Apostleship. &c. Mark. 10. 16. Luk. 6. 14. 3. Confirmed to him by Christ also, upon Peters firme and excellent confession of Christ, Matt. 16. 17. *Peter* in Greek is the same with *Kepbas* or *Kipba* in Syriack, both signifie a *Stone*. Christ gave him this name by Anticipation, in reference to that firme and solid Confession of Faith touching Christ, which Peter should, yea did make; and

which Faith confessed, as on a Rock, Christ did promise to build his Church, &c. Matth 16. 16. &c. Which was fulfilled, Peter, preaching the first Sermons whereby both Jewes and Gentiles were converted to Christ, and the first foundation of the Christian Church after Christ was laid, Act. 2. 14. &c. 10 34. &c. Which was the Priviledge conferred by Christ upon Peter peculiarly above all the Apostles Peter was the sonne of Jona, and brother of Andrew ; by trade they were Fishers, whence Christ called them to be Fishers of men, Matth. 4. 18. Peter had his notable Eminencies ; As 1. He had singular courage, zeale, and boldnesse for expressing himselfe, Matth. 26. 3. Luke 22, 23. Act. 2. 14. Hereupon counted one of the three pillars of the Primitive Church, Gal. 2. 9. 2. He made that admirable Confession of Christ, Matth. 16. 16. 3 He was one of the three which Christ took up into the Mount to see his glorious transfiguration, Matth. 17. 1. &c. Mark 9 2. Luk, 9. 28. 4. He was one of the three which Christ took out from his Apostles to accompany him in his bitter Agony, Matth. 26. 36, 37. &c. 5. Christ after his resurrection eminently restored him to the exercise of his Pastorall office, by his threefold profession of his

sincere love to Christ, after his threefold denyall of Christ, Loh, 23:15, 16, 17.

He had also his remarkable *Infirmities*.

1. Inconsideratly cut off *Malchus* his Ear, Matth. 26, 51. &c. 2. Self-confidently presumed against denying Christ.

Matth. 26: 31. to 36. 3. Shamefully denied Christ thrice, and every time worse then other, Matth. 26. 69, to 75.

4. And walked not with a right foot in the beginning of his Ministry, drawing the Gentiles to Iudaize among the Jewes.

&c. Gal. 2. 14. &c.

**When** and **Whence** this Epistle was written.

It's more then probable Peter wrote this Epistle by Sylvanus to the Jewes of the dispersion while he was now at Babylon, 1 Pet. 5. 12, 13. There was a Babylon in Chaldea, Psal. 137.

A Babylon in Egypt. And in resemblance hereunto the mysticall Babylon, viz. Rome, Rev. 14. 1. and 16. 19.

and 17. 5. and 18, 2. 10, 21. Now Papists themselves upon this place generally contend, that here by *Babylon* is meant Rome; that they may prove Peter was at Rome, *Fenardent. in loc.* But they forget how herein they confesse Rome to be that wicked *Babylon* destined to destruction, Rev. 17. and 18. Luther leaves every man to abound in his own sense which *Babylon* it was. *Parrot* thinks



thinks that Baby'lon in Chaldea is to be here understood, where Peter the Apostle of the Circumcision preached to the Jewes: and that no one reason can be given why Peter should conceale the name of Rome, had he intended Rome. *D. Par. Com. in 1 Pet. 5. 13.* From that phrase, *if any man suffer as a Christian*, 1 Pet. 4. 16. intimates that this Epistle was written after *Antioch*, had received the faith, for there the disciples were first called *Christians*, *Act. 11. 26.* and it was about the same time, that *Iames* was crowned with Martyrdome, *Act. 12. 1, 2.*

**Occasion.** The strangers that came up to *Jerusalem* at *Pentecost*, were many of them converted by *Peters* Sermon, and so baptized *Acts 2.* to whom therefore Peter here writes, as to *new borne babes*, 1 Pet. 2. 2. weak, and as yet unsettled in the faith, and upon their returne into their owne countreyes, much exercised for Christs sake with afflictions and crosses, as the current of the Epistle manifests.

**Scope.** That therefore the Apostle as a spirituall father, might confirme these his children in faith, against all troubles and persecution, he writes to them all this Epistle, assuring them, that the faith or doctrine of grace wherein they stood, was the true grace of God, and consequently he exhorts and stirs them up to

persevere therein. To grow and abound in grace and godlinesse. This the great drift of both his Epistles, See 1 Peter 5. 12. and 2 Peter 3. 1. &c.

**Principal parts** of the Epistle to this end, are,

I. *The Inscription*, c; 1. 1, 2.

II. *The substance of the Epistle* it self, which is principally Hortatory, in reference to that grace of God. Hee incites them, 1 To the constant exercise and improvement of that grace of God, whereby they are brought into a regenerate and sanctified state, and this concernes them all in their generall calling as Christians, c; 1. 3. to c; 2. v. 13. 2 To the due exercise of grace, in respect of their respective conditions and relations wherein they stand towards others. And this exhortation concernes them severally, according to their respective particular callings and conditions, viz. How 1 Subjects are to behave themselves towards Magistrates, c; 2. 13. to 18. 2 Servants towards their Masters, ver. 18. to end. 3 Wives towards their husbands, and husbands towards their wives, c; 3. 1. to 8. 4 All brethren towards one another, v. 8. 5 Distressed and afflicted ones towards oppressours and persecutors, c; 3. 9. to c; 5. 1. 6 Presbyters towards their flocks, and the younger towards the Elder, c; 5. 1. to middle of v. 5. 7 How all of them

them should carry themselves towards others, themselves, and God, v. 5. to 10. And so he sweetly closes up the whole series of his exhortations, with a pathetical prayer to the God of all grace, for their stablishment and perfection in grace after their short afflictions: concluding it with a gratefull doxology unto God. v. 10. 11.

III. *Conclusion of the Epistle*, containing an intimation of his Scope in writing, salutations, and a valediction, c. 5. 12, 13, 14.

## II. Peter.

**T**He II. *Catholique Epistle* of PETER the Apostle. The Apostle himself calls this his *second Epistle*. He writes it to the same people, to whom he wrote his first, viz. To the believing Jewes dispersed, and in effect to the same end, 2. Peter 3. 1, 2. and 1. 12, 13, 14, 15.

Some few writers have doubted of the authority of this Epistle, (as also of that of James, of the second and third of John, and of the Epistle of Jude,) as Eusebius intimates, *Eccles. hist. l. 1. c. 22. Hieronym. in Catal. vir. illustr. in Petro*. Nor is it found in the *Syriack version*.

But divers cogent Arguments persuade us that this is an Apostolicall E-

pistle, and written by Peter, As  
 1 The Inscription mentions the same  
**Penman** of this Epistle with the first,  
 viz. *Simon Peter* a servant and an Apostle  
 of *Iesus Christ*. 2 Peter 1. 1. He that wrote  
 this Epistle, testifies, that he *must shortly*  
*put off this his Tabernacle, as our*  
*Lord Iesus Christ hath shewed him,* 2 Peter  
 1. 14. To whom did Christ shew this  
 but to Peter? Iohn 21. 17. 3 Hee that  
 wrote this Epistle, was with Christ up-  
 on the Mount at his transfiguration, be-  
 held his Majesty, and heard that voice  
 of the Father from Heaven, when he was  
 with Christ on the Holy Mount,  
*This is my beloved Sonne in whom I am*  
*well pleased,* 2 Peter 1. 16, 17, 18. Now  
 there were onely three, viz. Peter, James  
 and Iohn in the Mount with Christ, at  
 his transfiguration, Matth: 17, 1, 2.  
 therefore it must bee written by one of  
 them three, ( and by whomsoever of  
 them, it is of Apostolicall, yea of di-  
 vine Authority, ) but unto James or  
 Iohn none ever yet ascribed it, nor is  
 there any reason so to doe, but many to  
 the contrary; therefore it must needs  
 be confessed to bee written by Peter.  
 4 Hee that writes this Epistle; calls it  
*his second Epistle,* and intimates he wrote  
 them both to the same persons, viz. the  
 dispersed believing Iewes, compare, 2 Pet.  
 3. 1. and

1. 1. and 3. 1. with 1 Pet. 1. 1. 5. Hee that wrote this Epistle calls *Paul his beloved brother*, commends him, and approves the Authority of his Epistles, 2 Peter 3. 15, 16. which were too much for any, but for an Apostolicall pen. 6 An holy Apostolicall spirit breathes throughout this whole Epistle, both in his exhortations to holy duties, monitions against false-teachers and Apostacy, and predictions of things to come. 7 The stile and phrase Apostolicall and consonant enough to that of *Peters first Epistle*. *Hist: Magd: Cent: 1. l: 2. c; 4. 8.* To all these may be added the consent of ancient Writers, that count this Epistle Canonically and Apostolicall, *Concill. Loadicen. Can. 59 Carthaginens. 3. Athanas. in Synops. Damascen. l. 4. c. 18 Epiphani. Hæres. 76: August. l. 2. De Doctrina Christian. c; 8. And Beda in Comment. wonders how any should doubt of the Authority of this Epistle, when the Penman hath put his name in the beginning; and testifies he was with the Lord in the holy Mount.*

So that this Epistle is of unquestionable authority.

Peter made this Epistle a little before his death, 2 Peter 1. 14.

**Occasion and Scope.** Peter considering, that shortly he must put off the Tabernacle of his body, 2 Pet. 1. 14, that some were

were too negligent of making their calling and election sure ; that there then were, and afterwards would be false teachers and seducers in the Church, and scoffers against the second comming of Christ ; Therefore Peter wrote this Epistle to stirre them up, by putting them in remembrance of those things which had been preached among them, 2 Pet. 1. 12, 13, 14. & 3. 1, 2. specially inciting them to progresse in grace, to watchfulnesse against false teachers and scoffers, and to a preparednesse for the comming of Christ, as the whole current of the Epistle evidences.

### **Principall parts.**

I. *Inscription of the Epistle*, c: 1, 1, 2.

II. *Substance of the Epistle*, which is

1. *Hortatory*, exhorting them to progresse and perseverance in grace and piety, c: 1.

2. *Monitory*, warning them to take heed of those hereticall and blasphemous seducers which should creep into the Church, threatening destruction to them: c: 2. 3 *Prophe-sicall*, foretelling of sensuall scoffers against Christs comming in the last days; and of the day of judgement, the new heavens and new earth ; whereunto they should prepare themselves by piety, c: 3, 1. to 17.

III. *Conclusion of the Epistle*, with a summary recitall of his former exhortations, and with a doxology unto our Lord Jesus Christ, c: 3, 17, 18.

I John

## I. John.

**T**He first Catholique Epistle of JOHN the Apostle. This Epistle hath this Title in all the ancient manuscript Copies. *Bez. Annot. ante hanc Ep.* Which as *Beza* there well advertiseth us, we are thus to understand, viz. the first Epistle of John the Apostle which is Catholick; for of all John's Epistles, this only is Catholique or General, the other two being particular. viz. The 2 to the Elect Lady and her children; The 3 to *Gaius*, and therefore it were improper to call it the first General Epistle in any other sense.

**Penman** of this Epistle, is John the Apostle, as is evident. 1. From the Greek Title, *Ἰωάννης τῷ Ἀποστόλῳ καὶ καθολικῇ πρὸς ἅλῃν*, i. e. The first Catholique Epistle of John the Apostle; thus all ancient Greek Copies have it. *Bez.* 2. From his manner of speaking of Christ, asserting his divinity in divers passages of this Epistle, as 1. John 1. 1, 2. & 2. 22. 23. 24. & 3. 5, 6, 7. &c. and calling him the **Word**, 1 John 1. 1. and 1 John 5. 7. John being most sublime in asserting the Godhead of Christ, John 1. 1, 2, 3. &c. and *Rev.* often; and no writers in the New Testament, styling Christ the

the **Word** but **Iohn** in his Gospel, **Iohn** 1. 1, 14. in his Revelation, **Rev.** 1. 2. and 19. 13. and here in this Epistle, 3. From that eminent and singular Character of **Iohns** spirit. viz. **The Spirit of love**, most predominant and conspicuous all along this Epistle, as in his Gospel and Revelation. **John** was the disciple whom **Iesus** loved above all his disciples. **Iohn** 13. 23. & 19. 26. and 20. 2. and 21. 7, 20. He was a meer compound of sweetest love; in all his writings, breaths nothing in a manner but **love**. Hence excellently **Calvin**, *Hæc Epistola, prorsus digna est ejus discipuli spiritu, qui præ aliis ideò a Christo dilectus fuit, ut ipsum nobis familiarem redderet.* i. e. This Epistle is altogether worth the Spirit of that disciple, which was therefore beloved of **Christ** above the rest, that he might render him familiar unto us. **Calv.** Argum. in 1. Ioan. Of **Iohn**, see more in Annot. on Gosp. of **Iohn**. **Iohn** therefore being the undoubted Penman of this Epistle it is of unquestionable Authority, **Eusebius** and **Hieronymus** testify, That there never was doubt in the Church about the Author or Authority of this Epistle. **Euseb.** Hist. Eccles. l. 3. c. 25. **Hieronym.** in Catalog. **Augustin** calls it *satis dulcem & satis memorabilem in Ecclesia dei, quod in ipsa charitas maxime commendatur.* i. e. A most



most sweet Epistle and most memorable in the Church of God, because love is especially commended therein. *Aug. Praf. in 1. Joan. Ep.* and saith that *orbem terrarum ipsa edificavit. i. e. It hath edified the world, Aug. Tract. 7:*

**When and whence** this Epistle was written, *John* wrote his Gospel at *Ephesus* *Iren. l. 3. c. 1 advers. haeres.* This Epistle seems to be written after his Gospel. He wrote it when he was now *old*; thinks *Hierome*. And being old, he departed not from *Asia*, therefore its probable he wrote it at *Ephesus*. *Zanch, Prolegom. in 1. Joan. p. 6.* *John* lived after the other Apostles and wrote after them.

**Occasions.** 1. *John* observed that in his dayes there were many hereticall Teachers, Seducers, which he calls *Anti-christs*, (and by a propheticall spirit foresaw that afterwards there would arise many more.) *Epphanius* reckons up these before and in *John's* dayes, viz. 1. *Simonians*. 2. *Menandrians*. 3. *Saturnilians*. 4. *Basilidians*. 5. *Nicelaitanes*. of whom *Rev. 2 6* *Gnosticks*; 7. *Carpocratians*, from *Carpocrates* in *Asia*; who taught men must sinne, and do the will of all the devils; otherwise they could not enter into heaven. 8. *Cerinthians* and *Merinthians*, from *Cerintus* and *Merinthus*, who denied *Christs* divinity, said he was not before *Mary*,

*Mary*, that he was a meere man. 9. *Hebionites*, who held the same heresie. 10. *Nazarai*, that urged *Moses* law, See *Epiphanius* in *Panarion*. l. 1. Tom. 2. II. *John* took notice of divers carnall believers, who made great profession of knowledge, faith and piety towards God, who yet lived ungodly to the scandall of the Gospel. III. Finally, *John* considered how necessary it was to encourage true believers in faith, and promote them to assurance of their interest in eternall life. These gave *John* **Occasion** of writing this Epistle by way of remedy.

**Scope.** *The blessed Apostle John* in this Epistle principally levels at these three ends.

1. To detect and confute hereticall and Anti-Christian Seducers, and warne the believers against them and their false Doctrine. These things have I written to you, concerning them that seduce you I *John* 2. 26. particularly and especially proving, That Christ is true and eternall God, against *Cerinthians* and *Hebionites*, c. 1. That Christ is true man, and assumed true flesh, against *Cerdonians*, *Manichees*, *Priscillianists* and *Valentinians*, (which by a prophetickall spirit, he foresaw would follow,) c. 4. That *Jesus* is the true Christ, the promised *Messiah* against *Jews* and *Nazarities*, c. 2. That the Father, Word

Word and holy Ghost, are there true distinct Persons, of one essence; against Sabellians, &c. c. 5. That they that are born of God ought not, nay, as such, cannot commit sin; and such as do not righteousness are of the devill, not of God, against the Carpocratians, c. 3.

2. To stirre up all that professe to know God and believe in him, that they walk in light, not in darknesse, 1 John 1. 5, 6, 7: as Christ walked, that they keep the Commandements, especially abound in love, 1 John 2. 4, 5, 6. and all along the Epistle.

3. To provoke true believers to growth in faith and grace; and to help forward their assurance of their interest in eternall life,

This last end is clearely professed in 1 John 5. 13. *These things have I written unto you, that believe on the name of the Sonne of God, that yee may know that ye have eternall life.*—And therefore it is most singularly observable of this sweet and precious Epistle, what a multitude of **Marks, Signs or Discoveries of believers spirituall State**, are here plainly and purposely laid downe for this end, more then in any other so short a piece of Scripture in the whole Bible. Which **Signes** are here reduced to severall heads, and set downe for the help and comfort of the Readers, in some of which, at least the weakest (if a sincere

a sincere Christian,) may finde abundant soule-refreshing, and heart-establishment.

**I. Evidences, Signes or Discoveries of Gods love to us.**

1. Christs being sent to lay downe his life for us, that we might live by him, 1 Iohn 3. 16. and 4. 9. 10.
2. Adoption, That we should be called the sons of God, 1 Iohn 3. 1.
3. Our not loving the world, nor the things of the world inordinately, 1 Iohn 2. 15, 16, 17.
4. Our love to God, which is an effect, or reflexive beame of Gods love to us, 1 Iohn 4 19.

**II. Evidences or Signes of our Regeneration, Donneship, &c,**

1. That the world knoweth us not, 1 Iohn 3. 1.
2. True believing that Iesus is the Christ, 1 Iohn 5. 1.
3. Not committing Sinne, 1 Iohn 3 9. and 5. 18. Especially in respect of that great sin of sins, *The wicked one toucheth him not*, 1 Iohn 5. 1.
4. Hope (if not assurance) that wee shall bee conforme to God in his glorious appearing, 1 Iohn 3. 2, 3.
5. In hope of glory, purifying our selves as God is pure, 1 Iohn 2. 3.

6. Over-

6. Overcoming erroneous hereticall spirits, 1 John 4. 1, 4.
7. Overcoming the world by faith, 1 John 5. 4, 5.
8. Doing of righteousness, 1 John 2. 29. and 3. 10.
9. True love of the brethren, 1 John 3. 10. 14. and 4. 7.

**III. Evidences or Signes that we are of the truth, of the true number of Gods people.**

1. Having an unction from the holy one teaching us all things, 1 John 2. 19, 20, 27.
2. The Testimony of an upright heart or conscience, 1 John 3. 19, 20, 21.
3. Perseverance with the faithfull in Christ and the Truth, 1 John 5. 19. 27.

**IV. Evidences or Signes of being in light, not in darknesse; in life, not in death.**

1. Having the Sonne, 1 John 5. 11, 12.
2. Loving and not hating our brother, 1 John 2. 9, 10, 11, & 3. 14. 15.

**V. Evidences or Signes of the true knowledge of God.**

1. Keeping his Commandements, 1 John 2. 3, 4.
  2. Denyall of sinne, 1 John 3. 6.
3. Mu-

3. Mutuall love of one another, *1 John* 4. 7, 8.

**VI. Evidences or Signes of our love to God and Jesus Christ.**

1. The casting out of base fear, *1 John* 4. 18.
2. Not loving the world, and things in the world inordinatly, *1 John* 2. 15, 16.
3. Keeping of his Commandements and his word chearfully, *1 John* 2. 5, and 5. 3.
4. Opening our bowels of compassion to brethren in need, *1 John* 3. 17, and *1 John* 5. 1, *1 John* 4. 11, 12, 20, 21.

**VII. Evidences or Signes of our Communion with God and Jesus Christ.**

1. His Spirit given us, *1 John* 3. 24, and 4. 13.
2. The Truth's abiding in us, *1 John* 2. 24.
3. Confessing that Jesus is the Son of God, *1 John* 4. 15.
4. Not doing sinne, *1 John* 3. 6. 8.
5. Love to God and dwelling therein, *1 John* 4. 16.
6. Walking in light, not in darknesse, *1 John* 1. 5, 6, 7.
7. Walking as Christ walked, *1 John* 2. 6.
8. Keeping

8. Keeping his Words and Commandements, 1 *Iohn* 2. 3, 4, 5. and 3. 23, 24.

9. Brotherly love, 1 *Iohn*. 4. 12:

VIII. Finally, **Evidences or Signs of true brotherly love, or love of Gods children,** 1 *John* 5. 1, 2.

1. Knowing of God, 1 *Iohn* 4. 7, 8.

2. Loving of God, 1 *Iohn* 5. 1, 2.

3. Keeping Gods Commandements, 1 *Iohn* 5. 2.

4. Not loving in word and in tongue, but in deed and in truth, 1 *Iohn* 3. 18.

5. Reall compassion to our brother in need; yea, even hazzarding our life for him in some cases, 1 *Iohn* 3. 16, 17.

By these *Evidences, Signes or Characters of our spirituall Estate*, clearly laid down in this Excellent Epistle, the weak in faith may become strong in Assurance, and the strong may become stronger; yea, all that truly believe in the name of the Son of God, (if the fault be not their own) may hereby come to know, that they have eternall life.

All which evidences I shall indeavour very shortly (God willing,) more fully to open and unfold in a distinct Treatise, called, **Beliebers evidences for eternal life,** A subject which, I hope to gracious hearts will be most welcome & seasonable, in these

sad

sad afflicting dayes; To help forward their Assurance or heaven, when they can have no assurance of any thing on earth.

**Principall parts.** in reference to these excellent ends are.

**I. The Proem** to the whole Epistle, declaring, 1. What the Apostle treats of, viz. Of Christ the word of life. viz. His person, God-man: and his office. 2 What he is about to say of Christ; not any novelty, but what *was from the beginning*; not any uncertainty, but that whereof they were infallible witnesses. 3 To what purpose he will treat of these things, *that they may have Communion with God, and so their joy be full*, they became happy, c: 1. 1. 2. 3, 4.

**II. The Substance of the Epistle it selfe,** which is either,

1. **Practicall**, full of heavenly exhortations. viz.

1. To holinesse of life and conversation. viz. 1 Not to walk in darknes, but in light, c: 1. v. 5, 6, 7. 2 Not to deny sin to be in us, but penitently to confesse it, c: 1, 8, 9, 10. 3 To avoide sinne, and yet if sinne overtake us to repaire to Christ our Propitiation c. 2, 1, 2. 4. To adde to our knowledge of God, true obedience to his Word, c: 2, 3. to 9. 5 To brotherly



brotherly love, c; 2. 9, to 15. 6 To take heed of inordinate love of the world, c; 2. 15, 16 17.

2. To beware of the dangerous Antichrists & heretical Seducers, abounding in the world, especially *Cerinthians* & *Ebionites* denying Christs God-head, c; 2. 18: to the end.

3. To abandon practising of sin, as inconsistent with the state of grace, contrary to the wicked seducements of the *Carpocratians* forementioned, who taught men to sin, c; 3. 1. to 11.

4. To sincere reall brotherly love, by many Arguments. c; 3, 11 to the end, and c; 4, 7. to the end.

5. To take heed of *believing every spirit, but to try them*, especially such as deny Christs Manhood, (as after did the *Cerdonians Manichees*, *Priscillians* and *Valentinians*, ) c; 4. 1. to 7.

2. *Dogmatical*, wherein he asserts, *that Iesus is the Christ the Son of God, and true man*, and this from divers Arguments and Testimonies which we should believe, *that we may have eternall life begun*, c; 5. 1. to 14. for perfecting whereof wee should pray; where he directs us how, and for whom to pray, c; 5. 14. to 21.

III. *Conclusion*, with a serious monition against Idolatry, c; 5. 21.

II. JOHN

## II. John.

**T**He second Epistle of JOHN the Apostle. This Epistle of John is not, as the first, *Catholique* or *General*: but *Particular*, being written to particular persons, viz. The *Elect Lady*, & *her children*. Who she was, is not known; Some thinke that *ELECT* was her proper name: but that's improbable, for then John would not have said, *To the Elect Lady*; but, *To the Lady ELECT*. Some turne this into an Allegory, and say that by the *Elect Lady*, JOHN intended the whole Christian Church: But this is most unlikely, and plainly repugnant to this Epistle it self, for 1 To write to the whole Christian Church under the Notion of an *Elect Lady* is so unusuall, that wee finde no such thing done in all the New-Testament. 2 This Epistle not onely mentions this *Lady and her children*. v. 1. 4. But also sends her salutations from the *children of her Elect Sister*, v. 13. 3 The Apostle speaks of his intention *to come and see her, and speak face to face*. Which cannot be understood of the whole Christian Church, v. 12. Shee is thought to be some eminent Religious Matron of great Estate, who much relieved and supported

supported the members of the Church in her dayes. *Bez. Annot. in 2 Ioan. Piscat. in 2 Ioan.*

**Penman.** Some thinke was another *Iohn* then the Apostle, as is testified by *Euseb. Eccles. hist. l. 3. c. 39.* But this seemes to bee a plaine mistake, for 1 The Greek Copies call it in the Tittle, *The second Epistle of Iohn the Apostle.* 2 The matter of the Epistle is not onely Divine and Apostolicall; but notably owns *Iohn* to bee the writter, wherein *Christian love, walking in the truth, and taking heed of Seducers and Antichrists,* are pressed as in the *first Epistle of Iohn.* So that this is *Iohns* genuine language. Compare these passages among others, *viz. 1 John 2. 7. with 2 John 5. ——— and 1 John 2. 23. with 2 John 9. ——— and 1 John 4. 1, 2, 3. with 2 John 7 ——— and 1 John, 5. 3. with 2 Ioh. 6. &c.* 3 The Salutations is plainly Apostolicall, *ver. 1. 2, 3.* And notably relisheth of *Iohn's* Spirit. 4 Both ancient and moderne Writers, account this Epistle *Canonicall*, and ascribe it unto *Iohn the Apostle.* *Concil. Carthagin. 3. Can: 47. Concil: Loadic: c: ult: Hieronym. in Epist: 85. ad Euagrium. August. de Doctrin. Christian. l: 2: c. 8. Sentent. Episcoporum Concil. Carthaginens. apud Cyprian. Sent: 81. Cyprian op. edit. 1593. p. 449. Beda. Piscat.*

Bez in 2 Iohan. So that this Epistle being written by *John the Apostle*, is of unquestionable authority.

**Occasion.** Some think that *Johns* familiar Christian acquaintance with this *Elect Lady*, gave him Occasion of writing this Epistle. Others rather thinke it was written against the Antichristian Heresie of *Basilidis* and his followes, who taught that Christ was not a true man, but a phantasme, and therefore that he neither did, nor suffer'd those things which he is said to doe and suffer. *Epiphan. Heres. 24. Compare 2 John 7*

**Scope** To incite the *Elect Lady* and her children, To persevere in the truth, and carefully to shun all hereticall Seducers, that bring not Christs Doctrine. As also to adorn the truth, with love and good works.

**Principall parts.** To this end, are,  
I. *The inscription of the Epistle*, containing,  
1 The writer. 2 Persons written to.  
3 A testification of the Apostles and others sincere love to the *Lady and her children*. 4 His pious wish or supplication for them, *ver. 1. 2, 3.*

II. *The substance of the Epistle*, wherein the Apostle,  
1 Congratulates with the *Lady*, that some of her children walked in the truth, *ver. 4.* 2 Exhorts to constancy in the Ancient Doctrine of love and truth, *ver. 5. 6:* 3 Warnes them against Seducers,

cers, denying Christs incarnation, shewing the danger of them, and forbidding all fellowship with them, ver. 7. to 12.

III. *The Conclusion of the Epistle*, with, 1 Intimation, that hee omits writing many other things, hoping to come to them, and speak them by word of mouth, ver. 11. 2 Salutations from her Sisters children, ver. 13.

### III. John.

**T**He third Epistle of JOHN the Apostle. This Epistle is not *Generall*, but *Particular*; written to *Gaius*.

**Penman** of this Epistle, also was *John* the Apostle, and therefore it is *Authenticque* and *Canonicall*, Both these are evident by all the foure Reasons alledged touching *John's second Epistle*. And the word, phrases, and method of these two Epistles harmoniously agree, as an intente Reader may well observe.

*John* directs this Epistle *To the well beloved-Gaius*, but what *Gaius* this was is not so evident. Scripture mentions three persons of this name, viz. 1 *Gaius of Macedonia*, Acts 19. 21. 2 *Gaius of Derbe*, Acts

20. 4. 3. *Gaius of Corinth*, 1 Cor. 1. 14. Whom Paul calls *Gaius mine host*, and of the whole Church, writing from Corinth to the *Romanes*, Rom. 16. 23. This *Gaius* was a man eminent for Hospitality, especially to the Ministers and members of the Church of Christ. Perhaps this *Gaius of Corinth* was the *Gaius* to whom here *Iohn* also writes, for 1. He is singularly commended here for his charity and hospitality, 3 Ioh. ver. 5, 6. 2 The consent of writers subscribes hereunto, See *Lorin. Comment. in 3 Iohan. Epist ver. 1.* However he was a very eminent man in the Church.

**When or where** this Epistle was written, is not certainly known.

**Occasion.** The bountifulnesse and Hospitablenesse of *Gaius*, which *Iohn* had some occasion to improve towards some Ministers that went to preach to the Gentiles, who seeme to have brought this Epistle from *John* to *Gaius*, See ver: 6, 7, 8.

**Scope**, To request *Gaius*, according to his wonted bounty and benevolence to the Saints, to bring forward on their journey certain Ministers that went to preach the Gospel to the Gentiles. To brand *Diotrephes*, and commend to him *Demetrius*.

**Principall parts.**

I. *The Inscription*, mentioning, 1. Who wrote

wrote this Epistle. 2 To whom. 3 The wel-wishing Prayer for him, *verse* 1, 2.

II. *The Substance of the Epistle*, which is partly,

1. *Gratulatory*, wherein he rejoyceth at *Gaius* his 1 Walking in the truth, *ver.* 3, 4. 2 Charity and Hospitality to the Brethren and Strangers, *ver.* 5, 6

2. *Exhortatory*, wherein by divers Arguments insinuated, he exhorts him to bring on their journey certaine brethren that went to preach the Gospel to the Gentiles, *ver.* 6, 7, 8. Intimating that he wrote to the Church about this matter also, but feares it would be to little effect, because of *Diotrephes* his pride, contemning the Apostle; neither receiving the brethren himself, nor suffering others to do it, whom therefore he threatens, *ver.* 9, 10, 11.

But contrariwise commends *Demetrius*, *ver.* 13.

III. *Conclusion of the Epistle*, with 1 An Apology for his writing so short an Epistle because he trusted shortly to see him.

2 Salutations, *ver.* 13, 14.

## Jude.

**T**he Catholique ( or generall ) Epistle of the Apostle J U D A S.  
O 3 Thus

Thus denominated, from the **Benman** who wrote it, and from the persons to whom it was written, viz. the same to whom Peter wrote his second Epistle; For substance being both the same;

• **Benman.** Judas the brother of James. Jud. 1. This is Originally an Hebrew name, viz. יהודא Iehudab, i. e. Praise; from הודא Hodab, i. e. He hath confessed, he hath praised. This name was first given to the fourth sonne of Jacob because at his birth his mother praised the Lord. Gen. 29. 35. Matth. 2. 6. There were two Apostles that had this name, viz. 1. Judas Iscariot that had the bag, and betrayed Christ, Matth. 10. 4. And afterwards in some sort repented, Restored the thirty peeces, banged himselfe, Matth. 27. 3. 5. So that he burst asunder in the middle, and all his bowels gushed out, and so he went to his own place, Act. 1. 18, 25. 2. Judas the brother of James, Luk. 6, 16. Act. 1. 13. viz. Of James the sonne of Alphaeus, who was famous at Jerusalem among the Apostles, Act. 15. And 21. 28. Where he is conceived to keep his chief abode, that he might teach the Jewes that resorted thither out of all Nations; unto which Jewes especially Judas here seemes principally to write, and therefore mentions James. See Beq. Annot. in Jud. 1. This Judas



also called *Lebbeus*, i. e. *Hear'y*; and sur-  
named *Thaddæus* which is in Syriack the  
same with *Judas* in Hebrew, Matth. 10.

3 This *Judas* is supposed to preach  
the Gospel in *Mesopotamia*, *Pontus*, *Æ-*  
*gypt* and *Persia*, where the *Magi* slew him  
for his free and faithfull reproving of their  
superstitions.

**Authority** of this Epistle, (though  
suspected heretofore by some, and that upon  
very inconsiderable grounds; *Euseb. Ec-*  
*cles. Hist. l. 2, c: 23.* Yet) is now gene-  
rally acknowledged to be *Divine*; especi-  
ally considering that, 1. *Judas the brother*  
*of James*, one of the Apostles wrote it,  
*Jude 1. 2. Pet. 1. 21,* 2 The matter of  
it, yea and most of the very phrases and  
words, are the same with those of the *second*  
*Epistle of Peter*, if diligently compared.  
See the *Parallel* by *P. Pareus Com. in Jude.*

3 Antiquity have received this Epistle as  
Authentique, and part of the Divine  
Canon. *Euseb. Eccles. Hist. l. 2, c: 23.*  
*and lib. 3. c: 22. Hieronym. in Catal.*  
*ver. Illustr. Concil. Laodicens. Concil.*  
*Carthaginens. Athanasius, Augustine*  
and others who recite the Catalogue of the  
Books of Scripture, reckon *Judes Epistle*  
among the rest.

**Arguments or Objections** to the con-  
trary are invalid. These the principall.  
**Object. 1.** *This Epistle recites Histories*

nowhere else to be found in Scripture, as the contending of Michael the Archangel, with the Devill about the body of Moses, Jude 9.

*Ans/w.* 1. Divers stories are pointed at in New Testament. Which we finde not in the Old Testament. As that *Iannes and Iambres withstood Moses*, 2 Tim. 3. 8. That at Mount Sinai, *Moses said, I exceedingly feare and quake*, Heb. 12. 21. Shall therefore these Epistles Authority be suspected? 2 These stories (though formerly unwritten, but happily derived by tradition from hand to hand, yet) now are written by guidance of the Spirit of God. And the writing of them rather assures us of the truth of these Histories, then detracts from the Authority of the Bookes wherein they are recorded. 3 This story hath some footsteps in *Deut.* 34. 9. Whercupon some say, The Angel would have buried *Moses*, but the Devil challenged *Moses* to be his owne, because of his killing the Ægyptian, and therefore withstood him. *But others better*; God knowing Israels pronenesse to Idolatry, least they should commit Idolatry with *Moses* dead body (as after they did with the brazen Serpent) buried him no man knowing where, and the Devil, endeavouring to discover it, the Angell withstood him.

Object.

Object. 2, Jude mentions the Prophecy of Enoch. ver. 14, 15. The Old Testament hath no such Prophecy.

Ans. 1 Some thinke in Iudes time there was a Canonickall Book of Enoch extant, as Tertul. lib. de Habit muliebr. Beda com. in Ep. Iud. 2 Others say better then they, suppose Enoch's Book were Apocryphall, yet in Apocryphall bookes there's some truth, and why may not this Apostle alleadge this passage out of Enoch's Prophecie, without approving that whole Book, or disvesting this Epistle of its Authority; as well as the Author to the Hebrew, alleadge some passages out of the Book of Maccabees, Heb: 11. Or Paul some Sentences out of Heathen Authors and Poets, 1 Cor. 15. 32. Tit: 1. 12. Acts 17. 28. 1 Tim. 2. 12. & 5. 23. Tit. 1. 3. 3 Others thinke this Prophecie of Enoch was rather reall then verball, viz. Respecting the Order of the Patriarchs that as death by Reason of sinne had Reigned over the sixt first Fathers, Adam, Seth, Enos, Cainan, Mahalelel, Jared, but could not touch the seventh, Enoch: so death shall Reigne over the world 6000 years, which shall so long continue) but in the 7000. yeares, eternall life shall begin; and death shall be swallowed up in victorie. 4 But others best

of all understand here, as the Text seemes evidently to carry it, *Enochs verball Prophecie*, which though not written, yet *Jude* received by *Tradition*, or rather by *Revelation* of the same Spirit of God by which *Enoch* prophecyed, and here recorded as part of the *Divine Canon*.

*Obj. 3.* *Jude* alleadges other Apostles sayings, ver. 17. Therefore seemes rather to be a Disciple of the Apostles, then an Apostle himselfe, especially seeing he calls not himselfe an Apostle, but the servant of Jesus Christ, ver. 1. And therefore this Epistle not authentickall.

*Ans. 1.* Though it could be proved *Jude* was no Apostle, yet it therefore followes not, his Epistle is not Authentickall. *Mark* and *Luke*, not Apostles, yet the three Books they wrote are of unquestionable authority. The authority of Books of Scripture are not from the Penmen writing them, but from the Spirit of God indicing them. 2. *Daniel* cites *Jeremiah*, *Dan. 9. 2.* *Ezekiel* cites *Daniel*, *Ezek. 14. 19.* Were they therefore not Prophets, but Prophets Disciples? *Peter* alleadges *Pauls* Epistles 2 *Pet. 3. 15, 16.* Was *Peter* therefore no Apostle but only a Disciple? 3. *Judes* alleadging the other Apostles derogates not from the authority of his Epistle, but proves the

Jude wrote after both *Paul* and *Peter*, in whose Epistle these predictions are extant, 1 Tim. 4. 1. &c. 2 Tim. 3. 1. 2 Pet. 2. 1. &c. 4. Finally, though *Judas* here call not himselfe an Apostle, that argues not therefore he was not an Apostle. *James* in his Epistle, *John* in his three Epistles, *Paul* in his Epistle to the *Philippians*, and in both his Epistles to the *Thessalonians* superscribe not themselves Apostles; were they therefore no Apostles? But *Judas* here stiles himselfe *the brother of James*, and that's full as much as if he had stiled himselfe an Apostle, for the texts are expresse that *Judas the Brother of James* was one of the twelve Apostles. See Luk. 6. 16. Act. 1. 13.

Obj. 4. But *Jude the Apostle* taught in *Persia*, and therefore had he written this Epistle, he would rather have written it in the *Persian*, then *Grecian* tongue.

Ans. 1. Its not infallibly certain that *Jude* was in *Persia* when he wrote this Epistle. 2. No necessity of the Apostles writing in the language of the people with whom they then lived. *Matthew* lived among the *Ethiopians*, *Paul* at *Rome* when he wrote some of his Epistles, yet they wrote not in *Ethiopick* or *Latin*, but in *Greek*. *Greek* being then the most common language in the world, the Holy Ghost would have

Greek to bee the Originall language for New Testament, as the Hebrew especially for the Old. And *Judes Epistle* is *Catholique* or *Generall*, and therefore was written in *Greek* the *Generall* tongue.

**When** and **Where** this Epistle was written, is uncertaine. Some thinke this Apostle was in *Persia*, or *Asia Minor* when he wrote it, viz. A year before he dyed, and that he there dyed, *Anno 68.* after Christ, *Niceph. l. 4. c; 40. 44.* Probably he wrote after both *Paul* and *Peter*, to whose writings hee seemes to have reference, v. 17. the whole Epistle is as an *Abstract* of *Peters second Epistle*.

**Occasion**, seems from the current of the Epistle, to be those abominable heresies of the *Simonians*, *Nicolaitanes*, *Gnosticks*, &c. abounding in those times who held *Sin* to be indifferent, *women* and all things to be common, &c. *Oecumen. Epiphan. in Hær. Gnostic. See Jud. 3. 4.*

**Scope**, To warne all the faithfull in those times of the cursed and detestable Hereticks and Seducers that were cunningly crept in among them, that they contend earnestly for the truth against all their damnable errours and Heresies; and for purity and holinesse of life; against all their impure lustful licentious and ungodly practices, *Jude 3. 4 8, 10, 20, 21.*

**Principall parts**, To this end are,

I. *Inscrip-*

- I. *Inscription of the whole Epistle*, expref-  
fing, 1 *Penman* who wrote this Epistle.  
2 *Parties* to whom it was written. 3  
The Salutation of them, *ver.* 1, 2.

II. *The substance of the Epistle*, wherein  
are laid down,

1. The maine Proposition or Exhortation,  
*To contend earnestly for the Faith once  
delivered to the Saints*, *v.* 3. There  
being so many lascivious hereticall  
men crept in among them, *v.* 4.

2. Arguments enforcing this exhortation  
upon them, against these lascivious  
Heritiques, demonstrating the dam-  
nablenesse and destructivenesse of their  
wayes,

1. By examples of Gods vengeance for  
like impieties and impurities in for-  
mer times, *viz.* Upon Israel for un-  
believe, *ver.* 5. Upon Angels for A-  
postacy, *ver.* 6. Upon Sodome and  
Gomorrhah, &c. For their lusts, *v.* 7.

2. These examples he applies to these  
Seducers,

1. Describing them by their, 1 Un-  
cleannesse, *ver.* 8. 2 Despising  
and reproaching Magistrates *ver.*  
8, 9. 3 Impudency in revealing  
what they know not, *ver.* 10. 4  
Brutish intemperance in carnall  
pleasures, *ver.* 10. 5 Cruelty  
to their brethren. 6 Coverous-  
nesse

ness, 7 Seditiousnesse, ver. 11.  
 8 Epicurisme in meats and drinks,  
 ver. 12. 9 Hypocrisie. 10 In-  
 stability. 11 Deadnesse and Bar-  
 rennesse to all good fruit, ver. 12.  
 12 Wrathfulnesse. 13 Shamefull  
 uncleannesse. 14 Levity and in-  
 constancy, ver. 13.

2. *Threatning them*, in general with  
 woe, ver. 11. in particular with e-  
 ternall destruction, ver. 13.

2. *By Testimonies*,

1. *Of Enoch*, ver. 14, 15. To which  
 hee addes further descriptions of  
 their viciousnesse, ver. 16.

2. *Of the Apostles themselves*. v. 17.  
 18. where he further describes these  
 Heretiques by their Separation,  
*from Church assemblies*, by their  
 want of Gods Spirit, v. 9.

3. *Hortatory Directions by way of Re-  
 medy*, for 1 Mutuall edification, 2 Pray-  
 er, v. 20. 3 Love of God, v. 21. 4 Diffe-  
 rent course to be taken by them in reco-  
 vering severall persons from seduce-  
 ments, v. 22. 23. 5 Zeale against all  
 impurity, v. 23.

III. *Conclusion of the whole Epistle with a-  
 doxology to God, who is able to keep them  
 without spot and blamelesse, &c. v. 24, 25.*

III. THE



### III. THE PROPHETICALL BOOK, Viz. THE

## Revelation.

**T**HE PROPHETICALL BOOK of the New Testament, prophetically foretelling what shall be the future condition of the Church of Christ in all ages, to the end of the world, is the REVELATION OF JOHN THE DIVINE. This may well be called a *Prophetickall Book*, For i The Holy Ghost himself divers times stiles it a *Prophecy*, Rev. 1. 3. and 7; 10, 18; 19. 2 And the nature of the Book is chiefly *Prophetickall*, as the Series of the Book implies; and also some passages plainly testify, that it treats of things, which must shortly come to passe, Rev. 1. 1. and things which shall be hereafter, Rev. 1. 19.

*Title*, This Book in Greek is called [*Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου*.] i.e. The *Apocalypse* (or *Revelation*,) of John the Divine, whereby are indigited to us, both the nature of the Book, and the Penman of it.

*Nature of the Book*, A REVELATION, so called, because it Reveals and makes known unto us secret hidden myste-

mysteries, and future events. Its true, this *Revelation*, is not without mixture of much intricatenesse and obscurity, (as all prophecies are enigmaticall and ambiguous to men, till they be effected, but when the time prophecied is come, then they have a more clear, and certaine exposition. So *Iren. Advers. Hæres. l. 4. c. 43.*) And this to exercise the Reader to search out the truth, as *August. de Civitat. dei, l. 20, c. 17.* hath well observed.

**Penman** or instrumentall Author of it, viz. *John the Theologue* or *Divine*. What *John* this was, some question. *Eusebius* mentions two *Johns*, whose monuments were to be seen at *Ephesus*, viz. *John the Evangelist*, who wrote the *Gospel*, and 1 *Epistle of John*: and *John the Presbyter*, who wrote 2. and 3. *Epistle of John*, and the *Revelation*, *Euseb. Eccles. Hist. l. 3. c. 39.* To him also seems to incline, *Dionys. Alexandrinus in lib. de Repraemissionibus*. But that this is a great mistake, and that **JOHN the Evangelist and Apostle** was **Penman** of this *Revelation*, may be cleared by these considerations.

1. This Title attributes it to *John the Divine*. This Epithet we read nowhere to be given to *John the Presbyter*, but belongs to *John the Apostle and Evangelist*, [*καὶ ἐξον*] by way of peculiar

culiar emphasis, because like an Eagle he soares aloft, writes more sublimely of the *Divinity of Iesus Christ*, both in this Book, (in which *D. Pareus* hath observed XLVIII. Arguments of Christs *Divinity*) as also in his *Gospel*, *John* 1. 1. &c. and in his 1. *Epistle*. And the *King of Spaines Bible*, of *Montanus* Edition, hath this Greek Title before the *Revelation*, [*Ἀπὸ ἀποστόλων καὶ ἐν ἁγίῳ Ἰωάννῃ τῷ θεολόγῳ*] i.e. *The Revelation of the Holy Apostles, and Evangelist Iohn the Divine*, which Title clears this matter, and is consonant to *Rev.* 1. 1. 2. (whether it were prefixed by *John*, or after by the *Church*,) nor is it any way probable that *Christ* sent his *Angel* to any other *John*, then to the *Apostle* with this *Revelation*.

2. *John* the *Penman* of this Book is so described, that *John the Apostle and Evangelist* seemes plainly to be indigitated, *Revel.* 1. 1, 2. *His servant John: Who bare record of the word of God, and of the Testimony of Iesus Christ*: Now how notably did *John* beare record of the word of God, and testimony of *Iesus Christ*? see *John.* 1. 1. 2. 14. and 1 *John* 1. 1. and 5. 9. compared with *Revel.* 19. 13.

3. The style much resembles that of *Johns Gospel* and *Epistles*. As for instance; It is peculiar to *John* to stile *Christ*, *The word*

word. Compare John 1. 1, 14. 1 John, 1. 1. and 5. 7. with Revel; 1. 2. In his Gospel he stiles Christ the *Lamb of God*, John 1. 29, 36. so in the *Revelation* Christ is called the *Lamb* at least 28. times.

4. That *John* who wrote this *Revelation*, had it in the *Ile Patmos* made known to him, who was there for the name of God and Testimony of *Jesus Christ*, Rev: 1. 9. And Histories mention no other *John*, but only *John the Apostle* to be in *Patmos* Banished thither by *Domitian* the Emperour for the Gospel's sake, neer to period of his Reigne, (as *Funccius* computes) about the ninety seventh year after Christ. See *Euseb: Hist: Eccles: 1. 3. c; 16. and 18.*

5. To these might bee added the Harmonious consent of ancient Fathers who unanimously conclude, that *John the Apostle* penned this Book. *Dionysius Arcopag.* who was *Pauls* Disciple, *Act: 17.* who wrote about the sixtieth year after Christ, in those writings ascribed to him, calleth the *Apocalypse*, A secret and mystical vision of the Beloved Disciple, *Dionys: Eccles: Hierarch. c; 3.* *Justin Martyr*; who wrote in the one hundred and fiftieth year after Christ, ascribes the *Apocalypse* to *John one of the Apostles of Christ*. *Justin. in Dial: Tryphon.* To which passages *Eusebius* relating, saith, *Justin mentions the Apocalypse*

calypse of John, plainly saying it is the A-  
postles, Euseb. Hist. Eccles. l. 4. c. 18.  
Irenæus, who wrote in the eightieth  
year after Christ, saith; And what things  
soever John the disciple of the Lord saw in  
the Apocalypse — Iræn. Advers. Hæres.  
l. 4 c. 50. and l. 4 c. 37. p. 373. A. Co-  
lonia 1596. To these might be added  
the suffrage of many more, as of Greek  
Fathers, Clem. Alexand. Pedag. l. 2.  
c. 12. Athanas. in Synops. Epiphan. Hæ-  
res. 51. 54, 76. Chrysost. Hom. 5. in Psal.  
91. of Latin fathers, as Tertull contra  
Marcion l. 4. Cyprian. de exhort. Martyr.  
c. 8. 10. 11. 12. Ambros. in Psal. 50  
& l. 3. de spir. sanct. c. 21. August. de  
Civitate dei l. 20. c. 7 & de Hæres. c.  
30. & de Doctr. Christ. l. 2, c. 18.  
videantur Annot. in Irenæ l. 5. c. 30: p:  
4 o. Colonia. 1596. but in so plaine a  
case these may suffice.

So that by all this, its plainly evident  
that the **Penman** of the Revelation was  
John the Apostle, that wrote the Gospel,  
and the Epistles. The unfolding of his  
name, and who he was more particu-  
larly, See in Annot, to John's Gospel.

**Authority of this Book,** is not Hu-  
mane, but Divine. For,

1. This book was indited by Jesus  
Christ himselfe the faithfull and true wit-  
nesse, who sent his Angel to testifie the  
same

same to John the Apostle, and by him to the Churches. *The Revelation of Iesus Christ which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by his Angel unto his servant John*—Rev. 1. 1. and towards the close of the book he saith, *I Iesus have sent mine Angel to testify unto you these things in the Churches*, Rev. 22. 16. Note, this Revelation was given by Iohn the Apostle to the Churches, by an Angel to Iohn, by Iesus Christ to that Angel, by God to Iesus Christ: How punctually then is the *Divine Authority* of it asserted?

2. It was penned by *Iohn the Apostle of Christ* (who was divinely inspired and acted by the Holy Ghost) as hath bin formerly manifested, and therefore it is of divine Authority, especially considering that this blessed Apostle was commanded by Iesus Christ to write this Book, *Saying I am Alpha and Omega, the first and the last: and what thou seest write in a Book,—write the things which thou hast seen, and the things which are, and the things which shall be hereafter*, Rev. 1. 11, 19. See also Rev. 2. 1. 8. 12. 18. and 3. 1, 7, 14. and 14. 13. and 19. 9. and 21. 5.

3. The nature of the book imports the divine Authority of it. For, 1. It is eminently *Propheticall*, speaking of things

things that shall be hereafter, *Rev.* 1. 1, 19. and 22. 7, 10, 18. 19. and the prophecies of this Book, are touching future events in reference to the Church to the end of the world, till the Church, *the Lambs wife*, shall be fully ready for compleat marriage with the Lambe, *Rev.* 19 7, 8, 9. So that neither ancient writers nor any other, but such as were inspired with a spirit of prophecy from the al-knowing God, could foretell these things to come to *Isai.* 41. 22. 2. In the prophetical expressions of it, it is consonant to other prophetical books, and gives light to them, *Daniel*, *Zecbariah*, especially *Ezekiel*, As in the particulars of *eating up the Book*, *Rev.* 10. 9, 10. with *Ezek.* 2. 8. and 3 3. of *sealing Gods promise*, *Rev.* 7. 2. 3. with *Ezek.* 9. of the *four living Creatures*, *Rev.* 4. 6, 7. with *Ezek.* 1. 5. 6. of *Gog and Magog*, *Rev.* 20. 8. with *Ezek.* 38. 2. and 39. 1. of the *measuring of the Temple and City*, *Rev.* 21. 15 with *Ezek.* 40. 3. &c. Of the *two olive trees*, &c. *Rev.* 11. 4. with *Zech.* 4. 3, 11, 14. &c. 3. Many things foretold in this Book prophetically, are fulfilled and come to passe actually, As Interpreters have observed in many particulars. Therefore this Book is of divine Authority, *Ierem.* 28. 9. 4. Promise

4: Promise of explaining how long the idolatrous and Tyrannicall Kingdome of Anti-Christ should last, was made to Daniel the Prophet, Dan. 12. 4, 9. which some conceive to be fulfilled in these *Apocalypsicall visions*, Rev. c: 11. and 12. and 13. and 17. &c. And had not Christ under the New Testament left his Church some propheticall Record, for her comfort against the horrid cruelty idolatry and darknesse of the Anti-christian Dominion, showing when it should have an end, and how happy at last the Church should be, all her enemies being universally made the footstool of the Lamb, she were in a worse condition then under the Old Testament ; which were absurd.

4. As the Holy Ghost by *Moses*, the first Penman of the Canon of the Old Testament warned the Jewes against adding to or diminishing from the word of God, yee shall not adde unto the word which I command you, neither shall you diminish from it, Dut. 9. 2. and 12. 32. So by the Apostle John the last Penman of the Canon of the New Testament, Jesus Christ warneth all persons that here the words of this Prophecy; If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book; And if any



man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book, Rev. 22. 18, 19. By which severe Commination, the integrity and divine Authority of this Book is asserted by Christ, against all whom Christ foresaw, would either endeavour to infringe the Authority of it, or corrupt the purity of it. Hereby then the whole divine Canon is sealed up, as fully now compleat, and divinely Authentick, after which we are to expect no more Scripture from God.

5. The generall current of best Antiquity, except some few particular persons, and divers of them guilty of such heresies as this Book condemnes, hath embraced this Book, and accounted it of divine Authority. As those formerly cited, to prove *Iohn* the Apostle to be *Penman* of it, and many more that might be enumerated, As that ancient *Ancyran Council*, held before the *Nicene*. in *Append.* as also the *third Counsell of Carthage*, *Con. 47.* *Cyprian* frequently alledges the *Revelation* among the other Canonickall bookes, as *De exhort. martyrum*, c. 8. c. 11. c. 12. *Testimon. Advers. Iudæos* l. 2. c. 1. *See.* 3. 6, 1. &c.

6. The

6. *The Cavils and Objections*, against the divine Authority of this Book, reckoned up by *Erasmus* or others, how weak and unsatisfactory they are, may appear in severall writers, who have confuted them. Especially *vid. Bez. Prolegom. in Apocylapf. Joannis. and Gerh. loc. Com. De scrip. sac. in exages. cap. 10. Sect. 294. ad fin. cap.*

**Excellency of this Book** is most considerable For,

I. *The conveyance of it at first to the Church is singular.* From God to Jesus Christ; From Jesus Christ to an Angel; From the Angel to *John*, whom Jesus peculiarly loved above all his Apostles and Disciples, *Rev. 1. 1.* And this to *John* when in exile for Christ in the Isle *Patmos*; and that not on a common day, but on the Lords day, the Queen of dayes; and to *John* in *Patmos*, on the Lords day, not in an ordinary but extraordinary composure and elevation of his soule, when he was in the spirit, caught up (as it were) and transported in an holy extasie and spirituall Rapture, that he might the more attend to these mysteries revealed, and have more immediate un-interrupted Communion with Jesus Christ the Revealer, *Rev. 9, 10. &c.* what can all this import but some singularly eminent treasure

the Church in this book, whereby the Church in her deepest tribulation, may be (with love) spiritually intranced and ravished with many surpassing grounds of joy and consolation?

2. The style is stately and sublime, and may wonderfully take the highest notions; The expressions quick, piercing and pathetically, and may pleasingly penetrate the dullest affection. The whole contexture is so full of divine majesty, that it commands an awfull Reverence in all gracious hearts that read it.

3. The matter of it is most heavenly and spirituall, and that in exceeding great variety, notably describing the Divinity of Christ, His offices and the benefits of them, clearly pointing out Anti-christs Seate, Tyranny, Rise, Growth Power, Acts and Fall, and most lively delineating the Churches condition, what it was in the Primitive times after Christ, and what it should be afterwards till the worlds end; how sad, yet safe under Anti-christs dominion; how sweet and happy after Anti-Christs destruction; how comfortable at the day of judgement; and how glorious, in heaven with Jesus Christ for evermore. What Saint would not thirst much to read and here, more to understand, but most of all to enjoy these things? Some of them are laid downe most mystically in abstruse visions, to  
P exercise

exercise the judgements of the wisest ; some more familiarly to succour the infirmity even of the weakest. In some places the Lamb may wade, in others the Elephant may swim. Those prevent contempt, these anticipate discouragement. *Joachimus Abbas* prefers this Prophecy, before the Prophecy of all other Prophets. *Beza* saith, That those things in other Prophets, which were not fulfilled after Christs coming, the holy spirit hath beaped them altogether in this precious book, and also added others so farre as was needfull or usefull for the Church to know them, *Bez. Prolegom. in Apoc. Oecolampadius* calls this book, The best Paraphrast of all the Prophets. *Ioh. Oecolamp. Præfat. in Daniel. Hierome* saith, *Apocalypsis tot habet sacramenta quot verba. Pirum dixi, pro merito voluminis, laus omnia inferior est ; in verbis singulis multiplices latent intelligentia, i. e. The Revelation hath as many mysteries as words. In but a little I say, all praise is too low for the merit of this volume ; manifold understandings lie hid in every word. Hieron. in Epist. ad Paulin.*

4. The Book it selfe is compleat, capable of no Addition or Detraction, but upon severest Penalties, *Rev. 22. 18. 19.*

5. The Penman Eminent viz. *John* that beloved disciple, that sweet companion of love. It was *Moses* his ho-

nour

nour who was Gods peculiar favourite, to be Penman of the first Book of the Old Testament. And it was John's honour who was Christs peculiar favourite, to be Penman of the last Book of the New Testament; oh what divine love and favour is made known unto the Church, in all the volumes between the Armes of these two favourites!

6. Finally, God counts them blessed soules, that read, here and keepe the words of this Prophecy. *Blessed is he that readeth, and they that heare the words of this Prophecy, and keep these things that are written therein,* Rev. 1. 3. A blessed Book that renders them blessed, who are practically versed in it.

The time when this Revelation was written, was when Iohn was banished into the Isle that is called Patmos, for the word of God, and for the Testimony of Jesus Christ, Rev. 1. 9. 10. Iohn was banished into Patmos, by that cruell persecutor Domitian, in the fourteenth yeare of his Reigne, saith Hieron. *Catal. illustr. vir. in 2. Iohn. Domitian reigned in all but fifteen years, as Helvic. observes, and his fourteenth yeare was in the ninety fourth yeare after Christs,* Helvic. *in Chronol. in the ninety sixth after Christ,* saith Pareus *Prolegom: in Apocal. c. 3. 5.* This Book is conceived to be written after all the Books of the New Testament.

Occasion of this Revelation seemes to

be this. *Iohn* being banished into the Ile *Patmos*, *Rev.* 1, 9, 10. doubtlesse gave himselfe to prayer, and sacred meditations about the affairs of Christ and his Church, whereupon Jesus Christ appeared to his beloved disciple, in a spirituall ravishment, showing him what was his pleasure, both touching the present Churches of *Asia*, and touching his whole Church to the end of the world; thus comforting him: and commanding *Iohn* to write his visions, for the comforting of them.

**Scope** of this book is,

*Generally*, To make knowne by *Iohn* unto the Churches both the things that then were, and that should be thereafter, *Rev.* 1, 19.

*Particularly*, 1 To informe the Church of the many sharp conflicts she should have with Satan and his instruments, especially Hereticks, persecuting Tyrants, and Anti-Christ himselfe, that so she might not dream only of Halcyon dayes, but might prepare more and more for the worst of stormes. 2 To discover and point out in lively Colours that grand Anti-Christ, that the Church might run and read, and most infallibly know who he is. 3 As also to support, and comfort the Church and all the faithfull, over all their tribulations, with the hopes of the utter overthrow of Anti Christ, and all

their enemies ; of their owne joyfull triumphes over them; and of the happy condition which the Church shall afterwards enjoy, partly in this world, but chiefly in the world to come.

Though this book be most obscure and intricate , yet these things may somewhat facilitate the understanding of it, If we shall,

1. Keep the maine scope of the Book , still in our eye.

2. Compare the passages and phrases of the Revelation, with those of other Prophecies, as *Rev.* 11. 4. with *Zech.* 4. 3, 11, 14. *Rev.* 10. 9, 10. with *Ezek.* 2. 8. and 3. 3. ——— *Rev.* 4. 6, 7, 8. with *Ezek.* 1. 5, 6, 7, 8. ——— *Rev.* 20. 8. with *Ezek.* 18. 2 and 39. 1 ——— *Rev.* 21. 15. with *Ezek.* 40. 3. &c.

3. Parallel with this Prophecy, the subsequent Histories after *John's* time, the Histories of the Roman Empire and Church, which testify clearly what cruelty and persecutions the Romane Emperours successively raised up against Christians : with what subtilty and fraud the *B. of Rome* did by degrees (through the folly, cowardise, negligence, &c, of the *Emperours*, ) step up into their throne, and subjugate not onely *Rome*, the Seate of the Empire, but also the whole Empire it selfe to his dominion and pleasure, whence we may derive

not a little light, to see what is meant by the opening of the Seals. The Stars falling from heaven to earth. The beast speaking great and blasphemous things. The beast and false Prophet. The image of the beast. And the whore riding upon the beast with seven heads and ten horns, and ruling in the city on the seven hills, &c.

4. Consider prudently the experience of later and present times; how accurately doth the description of the Beast and scarlet whore agree, to the Papacy of the Locusts, to the Romane Clergy, and of the Frogs coming out of the mouth of the Dragon, the beast and the false Prophet, to the Jesuits and Romane Emisseries, compassing sea and land, and creeping into Kings palaces, to gather them together, to the warre of the great day of God almighty.

5. Finally, if we shall diligently read, meditate and pray, that the holy spirit, who revealed these things to John, would reveale their sense and meaning to us, These things may help us to untie many knots, and render many difficulties easie.

**Principall parts.** In the Book of Revelation are chiefly considerable, 1 The Preface, 2 The Substance of the Book, and 3 The Conclusion.

The Preface, which is 1. Generall, an reference to the whole Prophecy, noting the Matter, Author, Penman, and Profit of this Book,



Book. c. 1. ver. 1, 2, 3. 2. Speciall or particular, in reference to the *seven Churches of Asia Minor*, and in them to the whole Catholick Church, figured by them, wherein, are 1. *A Nomination* of persons writing and written to. 2 *The Sslaterion*. 3. *And a glorious Description* of Jesus Christ, ver. 4. to 9.

*The Substance or Body of his Propheticall Book*. c. 1. v. 9. to c. 22. v. 6. Wherein is contained a Narration of the State of the Church. I. *Militant on earth*. c. 1. v. 9. to c. 20. v. 11. II. *Triumphant in heaven*, c. 20. v. 11. to c. 22. v. 6.

II.

*The Condition of the Church Militant is declared* 1 *For present*, what it was when John wrote the Revelation, c. 1. v. 9. to c. 4. v. 1. 2. *For future*, what it should be till the judgement day. c. 4. v. 1. to c. 20. v. 11.

### I. Vision.

I. *Touching the State of the Church then present*. viz. The Asian Churches principally; are laid downe two things, viz.

1. *A Preparation* to the discovery of it, by *A Vision of seven Golden Candlesticks & seven Starres*. This is *John's first vision*. And here we have a description, both of John who had the vision: as also of the vision it self; both in respect of the 1 *Forme* of it. The 2 *Effect* it had, upon John, and the

3. *Consequents* ensuing thereupon, viz. The *Conforting* of John, Command to write the vision, and the *Interpretation* of the vision, c. 1. v. 9. to the end of the chapter.

II. A Narration or Description of the Condition of Christs Church then present, and this in seven distinct Epistles, directed to the seven Angels of those seven Asian Churches. viz. 1. *Of Ephesus*, c. 2. v. 1. to 5. 2. *Of Smyrna*, c. 2. v. 8. to 12. 3. *Of Pergamus*, c. 2. v. 12. to 18. 4. *Of Thyatira*, c. 2. v. 18. to the end of the chapter. 5. *Of Sardis*, c. 3. 1. to 7. 6. *Of Philadelphia*, c. 3. v. 7 to 14. 7. *Of Laodicea* c. 3. v. 14. to the end of the chapter. In all which seven Epistles, the same method is generally observed by the spirit of Christ, viz. Every Epistle, containing 1. A Description of Jesus Christ, suitable to the vision of him, in c. 1. formerly. 2. A Narration of the Good commendable; or Evil condemnable in the Angel of every Church, and so in every Church. 3. Promises or Threats, proportionable to their virtues or vices, 4. Hortatory Conclusions, inciting to attention.

II. Touching the state of the Church for the future, especially the *European Churches*. This is insisted upon more largely & more mystically. Which in sum amounts to this much, viz. To Pre-monish the Church of her great tribulations in this world, 1 By per-

persecuting Tyrants, 2 Then by persecuting Hereticks. 3 At length by Anti-Christ's most cruell Oppressions both corporall and spirituall. Against all which the holy-Ghost intermingles many comforts to the Church, as that God will be with her in all her distresses and not forsake her. 2 Her troubles shall not be endless; nor over-long. 3. Her enemies shall all of them at last be utterly destroyed. 4. The Church shall at last be set in a safe and happy condition in this world, but especially in the world to come. Now all these things are laid down visionally, in six other visions, remarkably distinct from one another, viz. II. Vision. c. 4, 5, 6, 7. III. Vision. c. 7, 8, 9, 10, 11, IIII. Vision. c. 12, 13, 14. V. Vision. c. 15, 16. VI. Vision. c. 17, 18, 19. VII. Vision. c. 20, 21, 22, to v. 6. All which *Visions* seem to be comprized in two distinct Prophecies, or Systemes of *Visions*, parallel and contemporary to one another. Both revealing the mysteries for substance, but the later proceeding more punctually to particulars, as some are of opinion; Others rather think the former Prophecy comprehends the destinies of the *Romane Empire*, under seven Seals and seven Trumpets; The later Prophecy, the destinies of the Church, or of Christian Religion. The I. Prophecy beginning with the *B. Sealed with 7. Seals* c. 4. v. 1. ending c. 11.

II. Prophecy, beginning. c; 12. v. 1. (yet so as to take in some passages mentioned in the fifth Trumpet, as the Little Book, the measuring of the Temple, the outer Court, the two Witnesses) continuing to the end of the Book. Now the sober considering, and wise comparing of these two distinct Prophecies with one another, may (as some think,) singularly serve to clear many difficulties throughout this Book.

## II. Vision.

### THE I. PROPHECY BEGINNETH.

The state of the Church future is revealed to JOHN, in a mysterious vision of A book sealed with seven seals, (All the particular mysteries in which Book, what man on earth can certainly and infallibly open, unlesse he had *Johns Apocalypticall Key*) Here consider the

I. Preparatories to the opening of the Seals, viz.

1. The Vision of God sitting upon a glorious Throne in heaven, c; 4. wherein are 1 The transition to this vision, v. 1.
- 2 The description of God enthroned in heaven, v. 2. 3.
- 3 Emblemes of Majesty about the throne, viz. 1 Twenty foure Elders, 2 Lightnings, Thunders, Voices, 3 Seven Lamps, i. e. the seven Spirits of God. 4 A sea of glasse.
- 5 Four living Creatures, 6 The Songs of Praise, presented to him that sat on the

the Throne by the foure Beasts, and twenty foure Elders, vers. 4. to the end of the chapter.

2. The vision of a Book, in the hand of him that sat on the Throne, sealed with seven Seales, c. 5. Here note 1 The sealed Book described, v. 1. 2 The inability of all creatures to open the book, v. 2, 3, 4. 3 The Lambs ability to open it, who stood before the Throne, v. 5, 6, 7. 4 The foure beasts and twenty foure Elders Gratulation, with Adoration to the Lamb for opening it, vers. 8. to the end of the chap.

I. The Opening of the seven Seals themselves in Order, c. 6, 7, 8. In the opening of which Seals is revealed to John, what shall be the future State of the Church of God, from that time to the end of the world. In the Seventh of which Seales are brought in seven Trumpets; & in the Seventh of which Trumpets, are brought in Seven vials of the wrath of God, full of the Seven last plagues. More particularly consider here the

- I. Seale opened, where 1 The attention required, 2 The matter revealed in it, viz. A white horse, &c. c. 6. ver. 1. 2.  
 II. Seale opened, where 1 Attention called for. 2 The mystery revealed, A Red horse &c. c. 6. v. 3. 4.  
 III. Seale opened, where 1 Attention is incited. 2 The mystrie revealed, A Black

*Black horse, his rider having Ballances in his hand, A spirituall famine threatned, c: 6. v. 5, 6*

IV. Seale opened, where 1 Attention is stirred up 2 Matter Revealed, *A pale horse and his rider Death, hell following, &c. c: 6. ver. 7. 8.*

V. Seale opened, where note 1 What was seen, *soules under the Altar*, martyred. 2 What these soules did, *cryed for vengeance*. 3 What they obtained, 1 *White Robes*, for present, 2 *Promise of compleat glory* with their fellow martyrs, c: 6. v. 9. 10. 11.

VI. Seale opened, setting forth Gods dreadfull judgements upon the enemies of the Church, for their bloody cruelties exercised to death upon the Saints, as was intimated in the fifth Seale. Here are considerable, 1 The Signes seen by *Iohn*, viz. *A great earthquake, The Sunne became black, &c. c: 6, v. 12, 13, 14.* 2 The things signified, viz. *Kings, great men, &c. i. e. all sorts and degrees of Persecutors* in horror and despaire at their wits ends, by reason of Gods judgements coming upon them from Christ so terribly, as if the very judgement-day were come, c: 6. ver. 15. 16. 17.

### III. Vision

VII. Seal opned. Here consider 1 Prepare

stories to it, 2 *Mysterious Contents of it.*

1. *Preparatories* to it, are in c: 7. fore-arming the Church with previous consolations against all ensuing miseries that were to come upon it: Against which evils the Holy Ghost here comforts the Church. 1 By that *security*, which the Angel of God, *sealing the servants of God in their foreheads*, shall afford them in midst of troubles, c: 7, 1. to 9. 2 By that *triumphant victory*, which after their great tribulation, all the faithful shall have over all their miseries and enemies, c: 7. v. 9. to the end of the chapt.

2. *Mysteries* revealed in the opening of this *seventh Seale*; being farre more, and those more intricate to understand then in the opening of any of the other six Seals. Events following the opening of the *seventh Seale*, are either 1 *Preparatory*, as 1. *Silence in heaven for halfe an houre*, portending great things to follow, c: 8. 1. 2 *Vision of seven Angels with seven Trumpets*, v. 2. 3 *Vision of another Angel*, and his actions, viz. *offering up of incense*; and *casting the fire of the Altar into the earth*, c: 8. v. 3. 4, 5. 4 *Preparation of the seven Angels to sound their Trumpets* v.

6. 1. *Ext-*

6. II. Executory; viz. the Angels actuall sounding of their seven Trumpets, c: 8. v. 7. &c. to c: 12. 1.

I. Trumpet sounded, where consider, 1. The Signe following, Haile and fire mingled with bloud cast upon the earth, 2 The effect thereof, viz. The third part of trees burnt, &c, c: 8. v. 7.

II. Trumpet sounded, where 1. The Signe following, viz. A great mountaine burning with fire cast into the sea. 2 The effect ensuing, the third part of the sea became blood, &c. c: 8, v. 8, 9,

III. Trumpet sounded, where 1 The Signe ensuing thereupon. A great star fell from heaven — called worm-wood, 2. The effects thereof, viz. The third part of the waters became bitter, and many died of them, c: 8: v. 10, 11.

IV. Trumpet sounded, where 1. The Signe, viz. The third part of sun, moon and stars smitten. 2 The effects thereupon, viz. day and night shone not for a third part, c: 8. v, 12.

Here is annexed ( by way of Preparatory Transition to the other three Trumpets ) John's vision of an Angel flying through the midst of heaven, denouncing three **Woes** by reason of the three last Trumpets, c: 8. 13.

1. **Woe**



I. *Ulooe.*

V. *Trumpe*t sounded, where note 1 The Signe appearing, viz. *A starre falling from heaven to earth.* 2 The the foure effects of this starre falling, viz. *He opens the bottomlesse pit, Thence raiseth up smock. Darknesse Sunne and aire with the smock, and brings Locusts unto the earth out of the smocke, which LOCUSTS are variously and notably described* 3 The Conclusion shutting up the Calamities of this Trumpe, and forwarning of them that follow, c; 9. 1 to 13.

II. *Ulooe.*

VI. *Trumpe*t sounded, c; 9. v. 13. to the end of the chap. Herein consider, 1 The Command to loose the foure Angels bound in Euphrates, v. 13, 14. Execution of this command, v. 15. 3 The Description of the large Army of Euphratean Horses and Horsemen, v. 15, 16, 17. 4 The Calamitous effects wrought by them, v. 18 - 19. 20, 21.

VII. *Trumpe*t Concerning which note. 1 Preparatoryes to it. 2 Sounding of it.

I Preparatoryes to it (it being the Trumpe of highest concernment, because when that shall be sounded, The mystere of God shall bee finished as  
be

be hath declared to his servants the Prophets, c. 10; 7.) are very largely promised, c. 10. 1, to c. 11. 15. Which seems principally to be *Consolatory* to the Church, against all her former and future tribulations, and this by the Vision of a mighty Angel come down from heaven, viz. Jesus Christ himselfe the Angel of the Covenant. Touching whom here are,

1. *The Angels description*, c. 10. ver. 1.

2. *The Angels Actions*, 1. Held a little Book in his hand, 2. Set his right foot on the Sea, his left on the land. 3. Roared as a Lyon; 7. thunders echoing again. 4. Swore that time should be no more, but *when the 7 Angel should sound, the mystery of God should be finished* c. 10. v. 2. to 8.

3. *The Angels commands* to John, 1. To eate the little Book in the Angels hand, that he might Prophecy, c. 10. 8, 9, 10, 11. 2. To measure the Temple, Altar, and worshippers, but not the Court; for it should be trodden under foot of the Gentiles 42. moneths, c. 1. v. 1, 2.

4. *The Angels Promises* concerning his *two Witnesses*, and their Prophecy, and how after they shall be killed by the Beast upon the finishing of their testimony. They shall againe Revive,

Revive, c. 11. v. 3. to 14.

Thus the **Second Woe** is ended,  
and the third halteth, v. 14.

**III. Woe.**

**II. Sounding of the seventh Trumpet,**  
wherein the *Mystery of God* is finished.  
And the Churches Miseries ended, c.  
11. v. 15. to the end of the chap. where  
consider, 1. *Things heard* in heaven,  
viz. 1. *Great voyces*, saying, *The*  
*Kingdomes of this world* are become  
*the Lords*, and *his Christs* &c. ver. 19.  
2. The triumphant song or gratulation  
of the 24. Elders unto God, for  
honouring himselfe, and for the coming  
of his judgement to reward the  
Saints, and destroy the earth, ver. 16.  
17, 18. 11 *Things seen* &c. In  
Gods Temple opened in heaven, viz.  
1. The Saints Rewards, *The Ark of*  
*his Testament*, i. e. Jesus Christ. 2.  
The wicked Rewards, *Lygbnings*,  
*voices*, *thundrings*, *earthquakes* and  
*great baile*, ver. 19.

The former Prophecy ended.

**IV. Vision.**

**THE II. PROPHECY BEGINNETH.**

Hitherto of the I. Prophecy or Systeme of  
*Visions*. Denoting (as is thought by some)  
more especially the Condition of the last Em-  
pire viz. the *Romane*: Now to the II Prophecy  
or

or *Systeme of Visions*, (contemporary with the former both in the *Seals* and *Trumpets*) foretelling chiefly the future condition of the Church till the judgement day. Herein chiefly are set down, 1. *The Tribulations* and *Persecutions* of the Church by severall enemies. 2. *The deliverance* of the Church by her enemies destruction. 3. *The happy condition of the Church*, upon her deliverance. Though the common opinion of interpreters (who take not any notice of a **contemporary Prophecies**, and their *Synchronismes*, but judge these *Visions* to be one continued Prophecy,) bring all that followes under the *seventh Trumpet*, thus. viz. The sounding of the *seventh Trumpet* is propounded, I. *Summarily*, c. u. 15. to the end of the chap. II. *Plenarily*, and this either, 1. *By way of Recognition* and fuller explaining of the former *Seals* and *Trumpets*, in a digression, c. 12, 13, 14. 2. *By way of Prediction* of things future under the *seventh Trumpet* more largely, c. 15, 16, 17, &c. For substance these will come much to one. (But lets follow the former.)

I. *The Persecutions of the Church* by severall enemies greatly distressing her in this whole fourth *Vision*, c. 12. vers. to c. 15. ver. 1. More particularly here note,

I. *The Persecution of the woman* that brought forth the man-child, viz.

Both

Both Jesus Christ, and the Primitive Church of the Jewes (as some are of opinion) even from her infancy; and this by Dragon, i.e. (as is expounded c. 12. ver. 9.) Satan. c. 12. v. 1. to 17.

II. The Dragon Persecution of, and making war with the remnant of her seed. Viz. (as some thinke) with the Church of the Gentiles, where consider,

1. The Dragons Resolution and endeavours thus to persecute, c. 12. v. 17.

2. The instruments of Persecution, incited and imployed by the great Red Dragon; viz. 1. The Beast rising up out of the Sea having seaven heads and ten hornes, c. 13. ver. 1. to 11.

2. The Beast rising out of the earth, having two hornes like a Lambe, & speaking as a Dragon, &c. c. 13. ver. 11. to the end of the chap.

3. The event of this Persecution, viz. The Saints Victory through their constant and faithfull confession of Christ even to Martyrdom, this their victory being excellently amplified by the Causes, and Effects of it, c. 14. 1. to the end of the chap.

### V. Vision.

II. The Deliverance of the Church, by the destruction of her enemies represented in the Vision of the 7. Vials full of the wrath

wraith of God, the 7. last plagues, poured out upon the earth by 7. Angels, Here are, the

I. Preparatories to the pouring out of the Vials, c: 15, throughout.

II. Pouring out of the Vials of the wraith of God upon the earth, c: 16 1. &c. viz.

I. Vial. poured out, c: 16. ver 2.

II. Vial poured out, v. 3.

III. Vial poured out, v. 4. to 8.

IV. Vial poured out, v. 8. 9.

V. Vial poured out, v. 10, 11.

VI. Vial poured out, v. 12. to 17.

VII. Vial poured out, c: 16.

This pouring out of the VII. Vial, is laid down, 1. More Summarily, 2. More Plenarily.

I. More Summarily & compendiously c: 16. ver. 17. to the end of the chap.

#### VI. Vision.

II. More plenarily and copiously, c: 17, 18, 19. & 20. to ver. 11. Wherein divers mysteries are most lively explicated, which formerly were heretofore more obscurely mentioned. Notably pointing out the Rise, Seate, Reigne, Vassals, Successors and at last the farall Ruine of Anti-christ and all the Churches enemies. So that this part affords no small light to the Propbetick part of the Revelation. Here consider, 1 The judgement

( judgement of the great whore, 2.

⌈ The event thereupon.

I. *The judgement of the great whore*  
c; 17, 18, 19. Where are,

⌈ 1. *A notable description of the*  
*great whore*, that is to be jud-  
ged; By Visionall Representa-  
tion, c; 17. 1. to 7. By real  
explanation thereof, v. 7. to 16.

2 *The instruments that shall de-*  
*stroy the Whore viz. The ten*  
*hornes*, which are ten Kings,  
&c, c; 17. ver. 16, 17, 18.

3. *The Emphatical promulgati-*  
*on of the woful ruine of Babylon*  
the Seate of the great whore.  
This is done by three Angels.

1. *The first Angel* declares the  
invitable certainty of Baby-  
lons ruine, c; 18. 1, 2, 3.

2. *The second* warning all God's  
people to come out of her, sets  
forth the grievousnesse of her  
destruction, with the sad la-  
mentations of all her friends  
and vassals, ver. 4. to 21.

3 *The third Angel*, under the  
type of a great Millstone cast  
into the Sea, as it were scales  
up the irrecoverableness of her  
ruine, ver. 21, 22 23, 24.

4. *The gratulatory exaltations*  
of

of the heavenly company 1 for the judgement of the whore. 2 for the preparation of the Lamb's wife for marriage with him, c. 19. ver. 1. to 11.

5. *The finall and rotall conquest* of the Lamb and his Armies, over the beast and false Prophet, and the Kings of the earth and their Armies, c: 19. v. 11. *to the end of the chap. Hitherto* of the judgement of the great Whore.

### VII. Or last Vision.

II. *The event following* after the judgement of the great Whore; which is chiefly three-fold,

1. *The safety of the Saints* (surviving the ruine of Babylon) from the seducements of the Dragon, the Devil and Satan, being chained up 1000 yeares, c: 20. 1. 2, 3.

2. *The reviving of the Martyrs* and rainging with Christ 1000. yeares, the rest of the dead not living again till the 1000. yeares were finished, c; 20 v. 4, 5, 6.

3. *The Saints miraculous deliverance from, & victory over Gog & Magog;* (Satan, after he 1000. yeares expired, being



ing loosed out of prison.) c.  
20. v. 7. to 11.

*Hitherto (as is conceived) hath  
been Revealed the future state  
of the Church as, Melitant on  
earth.*

*The condition of the Church as triumphant  
in heaven, is described both in respect of  
the 1. Inchoation, and 2. Duration of it.*

1. The Inchoation or beginning of the  
Churches triumph, shall be at the last  
and generall judgement: which is pa-  
theretically described, c. 20. v. 11. to the  
end of the chapr.

2. The Duration or Continuance of it; viz.  
Eternall happinesse in Heaven, which is  
most gloriously set forth, c. 21. through-  
out. & c. 22. ver. 1. to 6.

*The Conclusion of this whole Prophecy;  
which is either,*

1. Principall, containing a confirmation  
the whole Prophecy of this Revelation,  
by the Testimony,

1. Of the Angel, by whom the Lord  
shewed these things to John, c. 22. v. 6

2. Of Christ himselfe, who gave this  
Revelation, ver. 7.

3. Of John that received this Revelati-  
on. ver. 8, 9.

4. Of Christ againe, ver. 10 to 13.

5. Of John denouncing heavie judge-  
ments upon all that shall adde to, or  
take

take from this Prophecy, ver. 18, 19  
 6. Of Christ testifying these things,  
 Promising his speedy coming; amplified  
 by John's earnest request in his  
 own and the Churches behalfe, v. 20.  
 2. Lesse Principall, containing the Apo-  
 stolicall Saturation to all the 7. Cour-  
 ces and faithfull Saints to whom this  
 Revelation was written, v. 21.

He that testifieth these things, saith; I come  
 quickly. Amen. Even so, Come LORD  
 JESUS. Rev 22. 20.

D. Bernard. Medit. Devot. c. 4.

*Premium est videre deum, vivere cum Deo,  
 vivere de Deo; esse cum Deo, esse in Deo,  
 quiescere in omnibus: habere Deum qui  
 est summum Bonum. Et ubi est summum  
 bonum, ibi est summa felicitas, summa ju-  
 cunditas, vera libertas, perfecta charitas, æ-  
 terna securitas, & secura aternitas: ibi est  
 vera letitia, plena scientia, omnis plenitudo,  
 & omnis Beatitudo.*

*Sic cum Deo homo Beatus erit, in cujus  
 conscientia peccatum inventum non fuerit.  
 Videbit Deum ad voluntatem, habebit ad  
 voluptatem, fruatur ad jucunditatem. In  
 eternitate vigebit, in veritate fulgebit, in  
 bonitate gaudebit.*

1 Tim. 1. 17.

Αὐτὰρ ὁ κύριος [παύσης] δόξα Θεοῦ.

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